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PROSE ENGLISH TRANSLATION

OF

SRIMADBHAGABATAM.

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BOOK VII.

EDITED AND PUBLISHED BY

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BOOK VII.

CHAPTER I.

OM! salutation unto the auspicious Krishna.

THE AUSPICIOUS KING said:—O Brāhmaṇa! the Great One is said to be the friend and beloved of all created beings, and to look with an equal eye on them. How was it then, that like a partial being, he killed the Daityas, in the interest of Indra? No good could possibly have been done by the celestials, to him whose Self is all ecstacy. He harboured no fear from the Asuras; he bore no malice to any body, for he transcends the Principles. O illustrious sage! thus, great doubts, regarding the grace and wrath of Nārāyana, have arisen in our minds. Thou ought to dispel them.

THE AUSPICIOUS SAGE said:—O great king! Thou hast done well in questioning me about the mysterious character of Hari; for (an audition of) the glories of that great devotee (of Hari, Prahlāda), increases devotion towards Him. This highly hallowed glory of Prahlāda is sung by Nārada and other sages. Having duly saluted the sage Krishna (Vyasa), I shall relate unto thee, an account of (the life and character of) Hari. The almighty Being transcends Prakriti, and is devoid of all attributes; he is unrevealed and has no beginning. By presiding over the Principles arising out of his own illusive energy, he becomes the cause of all friendship and enmity. Goodness, energy, and dulness, are the attributes of Prakriti, and not of the soul. O king! their conjoint

decrease or increase is not possible. During the season of the ascendancy of goodness, it seeks the celestials and sages; energy, the Asuras; and dulness, in harmony with the times, Yakhas and Rākshasas. He reveals himself like light and other things; and cannot be comprehended from the ideas entertained about the forms of gods and other beings. The experts only come to know the true nature of Him located in the soul, by an introspective examination of their own soul. When the primary Being is willing to create the corpus for Self, he separately creates Energy, (which before now, was resting in perfect harmony with the other two principles) by means of His own illusive power. The lord, desirous of sporting in the various bodies, creates Goodness, and willing to destroy them, he brings forth Dullness. O God among men! that Deity of unfailing endeavours, creates this ever-flowing tide of Time which is the refuge of the primary pair—Prakriti and Purusha. O king! this Time, which is a part of the Lord himself, helps in the aggrandisement of the hosts of the celestials, in whom Goodness is the ruling principle. Beloved of the gods and of high fame, he destroys the Asuras—the enemies of the celestials, in whom energy and dullness predominate. O king in days gone-by, at his great sacrifice, on the foeless Yudhisthira asking the divine sage Nārada about it, the latter out of the love he bore towards him, delivered a discourse, illustrating this point. O king! king Yudhisthira, son of Pāndu, seeing, in the course of the great Rājashuya sacrifice, the marvellous absorption of the Lord of Chedi in the almighty Vāsudeva, was greatly astonished in his mind; and asked the celestial sage Nārada present in that sacrifice in the following manner, whilst the other sages listened to him.

THE AUSPICIOUS YUDHISTHIRA said:—Indeed it is strange to see the inimical Chaidya attain the supremely divine Vāsudeva, who is attained with difficulty even by the best devotees.

O great sage! we and all present here, are very solicitous of being acquainted with this subject. The king Vena was condemned to an abode in hell by the twice-born ones for having reviled the Mighty Lord of the Universe: This iniquitous son of Damaghosh, even from the time when he was lisping, up to the present moment, was very envious of Govinda; so was also the perverted Dantavakra. Neither were the tongues of these two wretches, given to running down the Supreme Brahma, the undeteriorating Vishnu, striken with leprosy, nor were they condemned to dwell in darkest Hell. How then could these two persons be merged in the great One, of incomprehensible nature, even before the very eyes of the lookers on. This confuses my intellect, even as a current of air disturbs the flame of a lamp. O potent sage! explain to us the cause of all these mysteries.

THE AUSPICIOUS VADARAYANI said:—The great sage Nārada, hearing the words of the king, was very much pleased; and addressing him, recounted the following piece of history, which was eagerly listened to, by the other members of the assembly.

THE AUSPICIOUS NARADA said:—O king! it is the ignorance of Prakriti and Purusha, which hath assigned bodies to beings, to enable them to discriminate between censure and eulogy, contempt and respect. O king! a sense of individuality in one's own body generates in created beings, a sense of distinction, indexed by such terms as "I" "Mine" &c., as also envy and suffering, springing from punishment and severity. Creatures die with the destruction of this body in which is encased this sense of individuality. But such is not the case with the Universal Soul, which hath got no individual distinction, for He is absolute; so none can attribute hostility or malice unto Him, in consequence of his inflicting punishment on inimical wights. Therefore, one ought to attach oneself, any how, to the Supreme Being,

either out of enmity, or friendship, fear or affection or desire; but he should never be looked upon, as totally seperate from ourselves.

It is my firm belief, that mortals do not so easily attain an absorption in Him, by means of devoted attachment, as they do, by the bitterest enmity. The cockroach, shut up in a hole, by the large black bee, meditating intently on him through anger or fear, very soon attains his nature. Thus those people, who meditate on the great God Krishna, Who assumed human form through His illusive power, taking Him as their bitter adversary, very soon attain to Him, having, in the first instance, been purged of all their impiety. By reverentially concentrating their minds on Him, through fear, affection, love or hate, many have attained unto his mode of existence, after having been purified of all impiety springing out of these. O Lord! the Gopees have attained unto Him, through love, Kansa through fear, the king of Chedi and others headed by him, through malice, the Vrishnis through consanguinity, you through affection, and (finally) we through devotion. But Vena did not meditate on the Purusha in any of these five ways. (Vena was cast into hell.) Therefore by some means or other, the mind ought to be fixed on Krishna. O son of Pāndu! this Chaidya and Dantavakra, the sons of your mother's sister, were formerly the two chief followers of Vishnu. They both were dismissed, in consequence of their having been cursed by a Vipra.

THE AUSPICIOUS YUDHISTHIRA asked :—Who pronounced the curse, and what was its nature that it was able to overpower even the servants of Hari? That even those worshippers of Hari, who adored Him with a singleness of purpose, were compelled to be born, seems unworthy of belief. Thou ought to relate to us all, as to how they, the dwellers of Vaikuntha and devoid of the material structure, senses and life, became possessed of bodies.

THE AUSPICIOUS NARADA said:—One day Sananda and the other sons of Brahmā, while traversing at their will the three worlds, arrived at the residence of Vishnu. These sons of Brahmā, though born even before the "ancients" (Māricha and others), looked like boys five or six years old, and were stark naked. The gate-keepers (Shisupāla and Dantavakra) prevented them from entering, thinking them to be mere children. Exasperated (at this conduct) these sages cursed them thus:—"Ye do not deserve to dwell near the feet of Madhu's enemy, devoid of the principles of energy and dullness. Therefore, O thoughtless creatures! do ye very soon enter the iniquitous existence of Asuras". Then seeing these two accursed beings fall headlong from their own sphere, the compassionate sages again spoke to them:—"After ye are born three times, you shall regain your places (in heaven)." Then these two were born as the two sons of Diti, and were honoured by both the Daityas and Dānavas. Hiranayakaçipu was killed by Hari, in the form of a lion; so also was Hiranākshya, when in the form of a boar, Hari was engaged in lifting up the Earth. This murderous Hiranyakaçipu, invented various means of torture for effecting the death of his son Prahlāda so greatly attached to Keshava. But in spite of all his endeavours he could not compass the death of Prahlāda, who identified himself with all creatures, who was passionless and impartial, and who was surcharged with the prowess of the Almighty Lord. Then they were again born in the Rākshasa species, as sons of Visravasu by Kesini, known under the names of Rāvana and Kumvakarna, and became the tormentors of the three worlds. Here again the great Lord, born as a descendant of the Raghu race, slew them both, to release them from their curse. O Lord thou shalt hear about the prowess of Rāma from the lips of Mārkandaya. They were then born as Kshatryas, being the sons of your mother's sister. They were set free from this curse, on being killed by the

discus of Krishna, abolishing their sins. These two followers of Vishnu, intently meditating on him, out of the bitterest enmity, attained a nature similar to his own, and again reached his proximity,

THE AUSPICIOUS YUDHISTHIRA said:—O mighty sage! explain the cause of his (Hiranyakaçipu's) hatred towards his beloved and high-souled son Prahlāda; as also how Prahlāda became devoted, heart and soul, to the Lord that never lapseth.

———oo———

CHAPTER II.

THE AUSPICIOUS NARADA said:—O king! when his brother had been thus slain by Hari in the form of a boar, Hiranyakaçipu was greatly agitated with wrath and grief. Full of wrath and biting his lips, he said, with his eyes sparkling with rage looking at the sky, which seemed to be dim and hazy. Then with a face incapable of being looked at, on account of its frowning aspect and fierce look, as also on account of his terrible teeth, he lifting his trident, in the very midst of that assembly, thus addressed the Dānavas:

O Dānavas and Daityas! you Dimurdhan, Trakhya, Samvara, Satavāhu, Hayagriva, Namuchi, Paça, Ilbala, Viprachiti, Puloman, Sakuni and others! first listen to what I say, and then do without delay what you think necessary. My best friend and beloved brother has been slaughtered by my puny adversaries, with whom Hari, though professing impartiality, has sided, attributing his course to their

devout worship of Him. I shall soothe, my sorrow, by offering oblations to my (departed) brother, so fond of it with the copious crimson fluid flowing from the trident-severed neck of that one, who has relinquished his own nature, who though pure, has assumed the form of a wild boar and whose mind is fickle like that of a child, and who is ever following his worshippers. When that wily adversary of mine is destroyed, the heaven-abiding gods having for their life Vishnu, will wither like the branches of a tree when its roots have been severed. At present, do you all repair to the regions of the Earth, which has become filled with Brāhmanas and Kshatryas; and there fall to slaughtering those, that are engaged in sacrifices, religious penances, vows, Vedic recitation and acts of charity. For Vishnu is identified with the religious observances of the twice-born ones. That Lord himself is all sacrifice and is composed of righteousness; he is the sole protector of the ancestral spirits, celestial sages, created beings and righteousness. Repair to those regions and with fire and sword, devastate the places, where you shall find the twice-born ones, the sacred kine, the Vedas and the performance of religious ceremonies by the different sects in their respective mode of existence.

Thus the Daityas, naturally fond of oppressing others, highly honoring with their (bent) heads, the command of their Lord, began to oppress creatures (as best they could). They set fire to towns, villages, parks, pleasure-gardens, corn-fields, hermitages, mines, cow-pens, houses of farmers and herdsmen, villages at the foot of mountains, and chief towns and capitals. Some broke bridges, walls and city-gates, with spades and other digging implements, whilst others, with axes in their hands, cut down trees used to afford livelihood (to people). Some, again, burned the houses of people with flaming torches. When the world was thus continually harassed by the followers of the king of Daityas,

the gods, having left their heavenly abode, began to wander through the Earth invisibly. The aggrieved Hiranyakaçipu having performed *Katodaka** and other ceremonies for the benefit of his dead brother, consoled the sons of the latter —whose names were—Sakuni, Samvara, Dristi, Bhutasantapana, Brika, Kālanava, Mahānava, Harisasmru and Utkacha. That Lord of the people, conversant with season and place, addressed them, their mother, his sister-in-law,—Vānu,—and his own mother Diti, and spoke in mild words as follows.

THE AUSPICIOUS HIRANYAKACIPU said:—O mother! O Sister-in-law! O my sons! you ought not to lament my very brave brother. To die facing an enemy (in the field of battle) is the kind of death, which heroes are proud of, and which is much coveted by them. (To his sister-in-law) O thou great observer of vows! the sojourn of beings on this mundane sphere, is like the gathering of people in a Prapa, (a place where water is distributed). They are united together on account of their pristine deeds and are separated from each other in consequence of their own acts performed in this life. The soul is undeteriorating, eternal, pure, devoid of form, Omnipresent, and Omniscient; creating multifarious structures, by means of its own illusive energy, it assumes a body, (or as Bisvanatha explains—undergoes weal and woe). O gentle dame! as when the waters of a lake are disturbed, the trees, reflected on them, seem to move or as when the eyes roll, the earth appears to revolve, so when the mind is whirled about by the principles, the perfect Purusha (soul), though really devoid of any material, form deems himself as having it and becomes similar to it (mind). To be conscious of a form when there is none in reality, is the perversity of the soul; and is the cause of separation from, and meeting with, friends and foes respectively, as well as of our actions, and repeated births. It is also the cause of

* The watery oblation offered to the spirit of the dead; *Kata*—a spirit, and *udaka*—water.

our birth, death, various sorrows, ignorance, anxiety and oblivion of conscience. I shall recount to you an old fable illustrating this subject, in which is described the parley between Yama, and the friends of a dead man. Now hear me with attention.

In Usinara there lived a king named Suyagna; when he was killed in battle by his enemies, his kinsmen repairing to the field of battle surrounded him on all sides. His armour, studded with precious gems, was shattered and all his garlands and garments had fallen off from his person. His chest was torn open with arrows, and he lay weltering in his own blood. His hair flew about loosely, his eyes were upturned, and his teeth remained biting his lips, even as he had done so, in his wrath; his lotus-face was covered with dust (of the field of battle), and his weapons and two arms were sundered in battle. His queens, seeing their husband the king of Usinara, thus dealt with by Fate, were greatly aggrieved; and exclaming, O lord! we are undone, they repeatedly beat their breasts with their hands, and fell at his feet. Then these women, whose hair and ornaments were loosened, bathing the lotus-feet of their dead lord, with tears tinted red with the saffron on their breasts, cried aloud for a while; then, producing sorrow in those present, they bewailed him saying:—"O lord! by the instrumentality of the heartless Destiny, the cause of our present heavy grief, thou, the maintainer of the people of Usinara, hast been transported to a state of existence, beyond the range of our sight. O ruler of earth! how can we live without thee, our grateful and intimate friend? Therefore, O brave hero! permit us, who have always tended thy feet, to follow thee thither, where now, thou hast been carried." Thus when they were lamenting around their dead lord, unwilling to carry him to the cemetery, the sun set in the sky. Then Yama, hearing the lamentations of the friends of the

deceased, went to them, in the disguise of a boy, and thus spoke to them.

THE AUSPICIOUS YAMA said:—Indeed it is astonishing to see the folly of these elderly people, thoroughly acquainted with the natural laws obtaining on this earth. Themselves mortals, they are uselessly lamenting him who has gone to Him, from Whom he had come. Surely we deserve greater praise, for though left here (in this world) alone, by our parents, we never allowed ourselves to be preyed upon by anxiety. Nor, though powerless, were we devoured by lions and tigers, for He protected us, who had looked after ourselves when we were inside (our mother's) womb. O ladies! this world, composed of movable and immovable things, is a mere plaything (in the hands) of that undeteriorating Lord of the universe, who creates, preserves and destroys it, at his will. He alone is capable of preserving and destroying it. Protected by Destiny, a man is preserved, even if abandoned on the road; forsaken by it a man dies, even if he remain in his own abode. Even one helpless, can (safely) live in a wood, if he is looked after by Destiny, whilst the person, whose death is intended by it, dies even if he be carefully hidden and protected in his home. Corporeal bodies, are made and destroyed, in consequence of the actions performed by the spiritual body. This is the universal law. More-over, the soul, though located in Prakriti (here, body), does not inherit the properties of the latter, for it is totally different from the body. Even as his house composed of the elements, is distinct from the person owning the same, so this body forged by his ignorance, is different from the soul. Like things made out of the atoms of water, earth or any metal, this body meets with destruction, when it is worn out with the lapse of time. Just as fire remaining latent in the fuel, is known to be different from it, as water contained inside our bodies differently manifests itself, and as the sky, present in everything, is not associated with the

same, so this soul, though residing in the *Gunas* (the body with the senses), is distinct from them. O ignorant creatures! is not Suyagna, for whom you are lamenting, lying before you? But you do not behold him, who really listens to your words and answers them (*i.e.*, the soul). Even the great vital principle, which is said to be the chief among bodily organs and is furnished with the senses, has not the power of listening and replying to the words, save the soul, that is distinct from that principle and body. This lord (the soul) assumes various bodies, furnished with the mind and the senses, forming the spiritual self; he also renounces, these bodies by means of his own energy. As long as the soul resides in the body, so long the bonds of action hold sway over it; hence originate perversity followed by misery, and an entanglement in the worldly affections. To look upon, and speak of, the actions of the *Gunas* (our pleasures &c) as a reality, is indeed a false notion of the mind. Like our desires and dreams, the objects of perception are fanciful. Those who are acquainted with the nature of the Eternal, and the Transient, do not lament for either of them; when some among these (beings) are seen to mourn, it is to be understood, that nature rules supreme in them.

A fowler, created as the death of birds, spreading his springes in the woods, used to catch birds by means of baits, and other tempting things. One day he found a pair of Kulingas, pecking in the woods: O queen! one of them,—the Kulingi, as if urged on by Fate, was suddenly tempted by the fowler, and caught in the chords of his net. The male Kulinga, seeing her greatly endangered, was much aggrieved. He, pitiable being, overpowered by his affection for her, began to lament his miserable wife thus:—

'O most cruel creator! what wilt thou do with my kind, though poor wife, who is (surely) lamenting for my miser-

able self. Do thou also take me, O God! for what is the use of this poor half of my self that will have to live in great misery, on having been separated from his better-half? How shall I maintain my unfledged, motherless young ones, who,—unfortunate as they are—are even now awaiting in their nests, the arrival of their mother.

Then as if impelled by fate the fowler having completely hid himself, shot with his arrow, the male, Kulinga, whose voice was choked with the vapour of grief, and who, aggrieved for the death of his wife, was lamenting her hard by. So, foolish creatures, you do not see your own destruction! you cannot get your husband back even though you mourn, hundreds of years for him.'

THE AUSPICIOUS HIRANYAKACIPU said :—The astonished relatives of Suyagna,hearing the boy thus speak,thought every thing to be unreal and transient. Having related this tale, Yama, also, disappeared thence ; and the kinsmen of Suyagna, performed religious rites for the future benefit of his soul. Therefore do you not lament for your relatives or enemies. For, but for the ignorance of corporeal beings, the result of which is a differentiation between what is their own and what is not, who is your relative, and who is your enemy? And what is there that belongs to you, and what to others?

THE AUSPICIOUS NARADA said :—Thus Diti with her daughters-in-law, having heard the words of the lord of the Daityas, immediately giving up her grief for her son, applied her mind to a contemplation of the Divine Being.

—oo—

CHAPTER III.

THE AUSPICIOUS NARADA continued :—O king! Hiranyakaçipu wanted to make himself, invincible, immortal, ever youthful, unrivalled and the sole ruler of the worlds. (With this view) he with his arms up-lifted and eyes turned towards the sky, began to perform severe religious austerities, in the caves of the *Mandâra* mountains, standing on the tips of his toes. He, with the halo of his matted-locks, shone like the sun with his rays, at the time of the universal annihilation. On his entering upon his religious austerities, the celestials occupied their former abode. A smoky fire, the result of his religious austerities, emitting out of his head, and spreading in all directions, began to burn the higher and the lower regions. The rivers and the oceans, the earth with her islands and mountains, were all greatly agitated. The planets with the stars, shot out from their respective places; and the ten quarters of the heavens, were illumined with fire. Thus, distressed by him, the gods quitted their heavenly abode, repaired to *Brahmaloka*, and thus addressed the Creator:—

"O chief of the gods, O Lord of the universe! we are unable to reside in Heaven, being sorely afflicted with the religious austerities of the king of the Daityas. O Great one! if thou mind it, manage his pacification, before the *Lokas*, that pay tribute unto thee, are destroyed before thee. Hast thou not heard the resolve of that one, who is performing very severe religious austerities? If not, hear it as we recount it to thee: 'As the great Parmesthi, having created this mobile and immobile universe by virtue of his rigid penances and *Yoga*, is now sitting supreme on his own throne, so will I ameliorate my condition, by strictly observing the

ever-growing asceticism and *Yoga*; for Time and the Soul are both eternal. Otherwise, I will, with my prowess, make the condition of this universe such, as it had never attained. What is the good of attaining to, Vaishnava and other states, which are wasted with the lapse of time at the end of a *Kalpa*'

We have heard this determination of his; and with this object in view, he has had recourse to the performance of religious austerities. Now, Lord of the three universe! do what thou thinkest meet. O Lord of the worlds! thy seat of Paramesthi is the origin the of twice-born race, kine, as well as, of all happiness, prosperity, good fortune, and victory."

O king! thus informed by the gods, the mighty self-originated Being (Brahmā), surrounded by Vrigu, Daksha and others, went to the hermitage of the chief of the Daityas. At first he could not see him (Hiranyakaçipu),for he was covered with ant-hills, grass, and reeds, whilst his skin, flesh, marrow, and blood,were simultaneously being eaten into, by large number of ants. After a while *Hansavâhana* (Brahmā) astonished on seeing him distress the worlds, with his religious austerities, like the sun hid under clouds, addressed him laughing.

THE AUSPICIOUS BRAHMA said :—Arise, arise, O Kâçyapa! good betide you! you have succeeded in your austerities. I have come to confer on you, any boon that you may ask, any boon that you may like. I have witnessed your marvellous patience; your life lingers only in your bones, for your body has been eaten up by ants. Neither sages of yore ever performed, nor those of the future, will perform, such penances. Who can preserve his life for a full hundred years without even drinking water? O son of Diti! indeed I am vanquished by your austere penances, as well as, by your perseverance which is hard to be practised even by the great sages. Therefore, O foremost of Asuras! I am willing to

bestow all blessings on you; do not think that, mortal though you be, your interview with me, an immortal, will go for nothing.

THE AUSPICIOUS NARADA said:—Thus speaking, the first-born God, sprinkled on him, staying with his body eaten up by ants, the pure water of his *Kamandalu* fraught with infallible prowess. Then like fire from fuel, he (Hiranya-kaçipu) came out of the reeds and ant-hills, young, with fresh energy and power, and all his limbs as hard as thunder, and also with the splendour of molten gold. He going into raptures at the sight of the God, and finding Him, seated on his swan, and stationed in the sky, saluted him by touching the ground with his head. Then arising, and looking with intent eyes towards the Lord, with his hands joined and body stooping, he began to speak in thrilling accents, whilst tears rolled (down his cheek) and his hair stood on end from delight.

HIRANYAKACIPU said:—Salutation to the great primary Being, who himself is Light; who revealed by his own brightness this universe, which at the time of its destruction had been pervaded by blinding darkness; who, supported by the Principles, creates, preserves, and destroys the worlds; and who is the receptacle of Goodness, Energy and Dullness. Salutation unto the First Person the origin of the universe, whose form is the knowledge of the scriptures and the sciences, and who attains manifestation by the actions of the vital principles, the mind, the senses, and the understanding. Thou governest the mobile and immobile universe, being their principal essence: therefore thou art the Lord of the people. Thou art also the supreme Lord of the heart, consciousness, mind, the sense-organs, as well as, of the elements; and dost constitute their receptacle. Thou spreadest the *Saptatantus*,* by means of thy three forms (consisting

* Different kinds of sacrifices.

of the three Vedas) and the knowledge of *Chaturhotraka** Thou art one and the soul of the living; thou hast no beginning and no end, in time or space; thou knowest our inmost thoughts, for thou art omniscient. Thou art the (eternal) Time, and being winkless, dost shorten the duration of life of living beings, by means of *Lava*† and other divisions of Time. Thou art the uniform soul, the supreme God; thou art great and unborn; and the vital essence of the living world. Out of thyself, spring causes and their consequences, the mobile and the immobile creations. There is nothing that is totally distinct from thee. All learning and Time, constitute thy body. Thou containest within your entrails, the golden mundane egg; and sittest on the back of nature, composed of the three Principles. Therefore thou art called the Great Brahmā. O lord, verily, this visible universe is thy material body, by means of which, thou enjoyest the (pleasures of the) senses, mind, and life; but thy unrevealed self, the ancient Purusha resides in thy abode of Paramesthi. O infinite Being! Salutation to thee, great one, who pervadest the whole universe with thy imperceptible self, and who possessest both learning and illusion. O excellent bestower of boons! if thou be willing to bestow on me my cherished desire, then, O lord, let not my death come from any being of thy creation. Let me not die indoors or out of doors; during night or at day time by the hand of other beings (out of thy creation); by means of weapons; on earth or in the skies. Let me not bekilled by men, or animals, by animate or inanimate beings, by the celestials, Asuras or great reptiles. Grant me also matchless might in battle, undisputed lordship over corporeal beings, the glory of all the guardians of the world also everything thou possessest, and all those undecaying luxuries, enjoyed by those, having asceticism as their source of power.

* A religious rite, in the performance of which, four offerings of libations to the fire, are necessary.

† A minute division of time, the sixtieth part of the twinkling of an eye.

CHAPTER IV.

THE AUSPICIOUS NARADA said:—On being thus prayed to, Satadhriti (Brahmā), pleased with his religious austerities, conferred upon Hiranyakaçipu those boons that are rarely obtained (by others).

THE AUSPICIOUS BRAHMA said:—My son! the boons thou hast asked of me, are obtained by beings with difficulty; yet, O chief of Daityas, although hard to attain, I bestow those boons on thee.

Then the mighty lord whose mercy is always fruitful, went away from that place (Hiranyakacipu's hermitage), worshipped by the chief of the Asuras, and praised by the lords of the people.

Thus the Daitya (Hiranyakaçipu), having obtained the boons from Brahmā, assumed a golden body, and remembering the death of his brother, commenced hostilities against the Great One. That great hero, the conquerer of the worlds, having subjugated and brought under his sway the quarters of the heavens, the three worlds, celestials and Asuras, kings among men, Gandharvas, birds (eagles), reptiles, Siddhas, Chāranas, Vidhyādharas, sages, lords of ancestral spirits, Manus, Yakshas, Rakshas, and lords of spectres, of goblins, of ghosts and of all other creatures, robbed the Lokapālas of their places by force. Then he established himself in Heaven, furnished with the beauty of the pleasure-gardens of the gods. There he took up his residence in the palace of Mahendra, which, built by Visvakarma himself and fraught with all luxuries, had been the abode of the queen of the three worlds. There where the staircases were made of coral, the pavement consisted of precious emeralds, the

walls of crystal, the rows of pillars of lapises; where the canopies were of wonderful workmanship, where the seats were adorned with rubies, the beddings, white like the foam of milk, were fringed with strings of pearls, where the goddesses with faultless teeth, filling their neighbourhood with the tinklings of their bangles, used to see their beautiful faces (reflected) on the pavement which consisted of gems—there, in that palace of Mahendra revelled he (Hiranyakaçipu), of terrific rule, possessed of great prowess and magnanimity, the vanquisher and the supreme sovereign of the worlds, having his two feet respectfully tended by the oppressed gods and others. O king! all the Lokapālas, except the Three, (Brahmā, Vishnu and Maheshwara), bearing presents in their hands, began to worship him, who was always intoxicated with strong-flavoured liquors, whose coppery eyes were always rolling, and who had become the reservoir of all *Yoga* prowess and energy. O Pāndava! ourselves, Visvāvasu, and Tamburu were compelled to praise him after he established himself on the throne of Mahendra, as also the Gandharvas, Siddhas, sages, Vidyādharas, and Apsarās. He, worshipped with sacrifices, accompanied by Dakshinās, performed in the various modes of life adopted by the different orders, forcibly appropriated portions of the oblations. The world with its seven grand divisions, though not at all cultivated, yielded corn unto him. The kine bestowed his desires. And the sky became the scene of many marvels for him. The oceans and their wives, (with their beds teeming with gems), filled with brine, liquor distilled from molasses, clarified butter, honey, curd, and nectar, bore him myriads of gems on the crests of their waves. The mountains with their caverns were turned into his pleasure-gardens. Trees bore him flowers and fruits through all the seasons of the year. Single-handed, he assumed all the functions of the Guardians of the world.

him :—Thus having conquered the cardinal quaters of heaven, that sole monarch (of the universe) with passions rampant, was not satiated, though he enjoyed these desirable objects to his heart's content. Long periods passed away during which he held sway, having the malediction of the Brāhmanas hanging over his head, and from arrogance begot of prosperity, openly setting at naught the ordinances of the Shāstras. All the worlds together with their protectors, were preyed upon by anxiety in consequence of his inflicting terrible punishments on them. Not obtaining refuge anywhere else, they sought it of Him who never lapseth. Salutations to that quarter of heaven, over which presides the All-soul and god-head Hari ; to that quarter, entering which, pure and peaceful ascetics never return. For this reason it was, that the pure and self-controlled Lokapālas of composed intellects, foregoing sleep and living solely on air, began to pray unto Hrishikeça. After a few days, like the rumbling of clouds, completely filling all the quarters of heaven with its echo, there came from some unseen source to their ears, the following prediction, bringing with it assurances of safety for the pious. "Be not afraid, O ye foremost of the celestials! good betide ye all! For created beings, a sight of myself is the means of attaining to all prosperity. I have come to know the oppression of this vilest of Daityas. I will put an end to it. Do ye wait till the (meet) season. He meets a hasty destruction who reviles the celestials, the scriptures, the kine, the Vipras, the pious, and righteousness and myself. Though he (Hiranyakaçipu) has been made powerful by boons, yet I will slay him when he shall persecute his own son, the high-souled, peace-loving and foeless Prahlāda."

THE AUSPICIOUS NARADA continued:—Thus spoken to by the preceptor of the worlds, the celestials, bowing down unto him, went away, having all their anxieties removed, and considering the Asuras already slain.

That lord of Daityas had four sons, whose equals were never born; of these Prahlāda grew to be great, in consequence of his possessing very many excellent qualities. He became the worshipper of the Great One. Having (his) senses completely under control, gifted with Brāhmanya and a pure character, and always true to his promises, he, like their souls, was the beloved and the best friend of all created beings. Even as a servant to his master, he used to bow down to the feet of the venerable ones. He was kind towards the poor, even as a father is towards his children. He bore brotherly affection towards his equals, and considered his superiors nothing, less than divinities. Although possessing learning, wealth, personal beauty, and a noble lineage, he was free from arrogance. In times of danger, his mind remained unruffled. As he saw everything in the light of unreality, he had no desire for the pleasurable objects, which are seen or heard of. Always having his senses, life, body, and understanding, under his (thorough) control, and all his wishes self-satisfied allayed he, though an Asura by birth, was free of the characteristics of the species. In him the attributes of the Great One were present, which are repeatedly extolled, by the wise. Even now, they are not separated from him, even as they are never separated from the Almighty Lord. O king! not to speak of men like thyself, even his enemies cite him as an exemplary character in assemblies where discourses about the pious go on. He possessed innumerable qualities which defy description. I can only hint at his glory who by nature was attached to the Almighty Vāsudeva. Even when a mere boy, he disregarded his playthings. (At times) his mind being totally absorbed in Vāsudeva, resembled a thing inert. His soul completely occupied in the thought of Krishna, who constituted his only object of temptation, he would know nothing of this matter-of-fact world. Sitting, lying, wandering, eating, drinking, and

speaking, he, identifying his own existence with Govinda's, would not be conscious of these acts of his. His consciousness being sometimes agitated with the thought of Vaikuntha, he would weep. Sometimes he would laugh and sing aloud, full of joy in consequence of his meditating on Krishna. Sometimes again he would cry aloud, raising his neck; and at other times he would dance, banishing bashfulness; sometimes, filled with His thought and completely lost in Him, he would imitate His deeds. Sometimes enraptured and content with a realisation of Him (in his soul), he would remain silent; his eyes would be partially open on account of tears of joy flowing down in consequence of his bearing unshaken love towards Him. In consequenee of his attaining to the company of indigent sages, he used to serve the lotus feet of the Diety of unsullied renown. Thus imparting his own highest happiness to those poor people encompassed in evil company, he imparted quiescence unto their souls. O king! Hiranyakaçipu offered ill-treatment to such a son of his who was magnanimous, highly exalted, and a great devotee of the Great One.

THE AUSPICIOUS YUDHISTHIRA said:—O divine sage of excellent vows! I wish to know how the father persecuted his pure and pious son. Fathers affectionate towards their sons, only chide them for their instruction, when they are disobedient, not to speak of those (sons) who are obedient and pious like Prahlāda, and like him consider their superiors as divinities. But fathers never persecute their sons as enemies. O Brāhmana, O master! gratify our curiosity regarding the enmity of the father towards his son, which goaded the former to effect the latter's death.

—oo—

CHAPTER V.

THE AUSPICIOUS NARADA went on :—The sage Kāvya was elected into their priesthood by the Asuras. His two sons, Sanda and Amarka, lived near the residence of the king of Daityas. Prahlāda, who was well-versed in polity, was sent unto them by the king. They both taught him and the sons of other Asuras, lessons that ought to be learnt. He listened to what his preceptors told him, and could read like them; but in his mind, he did not think it right to be tought lessons the dicta of which were false notions of friends and enemies. O Pāndava! one day the sovereign of the Asuras, placing his son on his lap, asked him : "O son! tell me, what do you think to be the best."

THE AUSPICIOUS PRAHLADA said:—O foremost of Asuras! for corporeal beings whose intellects are confused by false conceptions of ego and egoism, I think it best to enter into the woods and there to seek refuge in Hari after having abandoned the black-hole of this abode which is the cause of their souls' degradation.

THE AUSPICIOUS NARADA said :—The Daitya, hearing these words of his son which were wrapped up in (the thoughts) of the hostile party, laughed (and said) :—Thus is the understanding of boys spoiled by the teachings of others. Let the twice-born ones so carefully protect the boy in the abode of his preceptors, that the disguised partisans of Vishnu may not vitiate his understanding. The priests calling near them Prahlāda, who had been conveyed to their place, praised him in mild language and then sweetly asked,

"O son, Prahlāda! good betide you; speak what is true, and do not lie. Whence is this perversity of your intellect which is not perceptible in other boys? Is this perversity of your understanding due to others, or has it grown out of your own self? O delighter of your race! describe to us, your preceptors, for we are desirous of hearing it.

THE AUSPICIOUS PRAHLADA said:—Salutation unto the almighty Being, through the agency of whose illusive energy were formed false notions about friends and enemies, and who is seen by beings whose understandings are befooled (by his illusive energy). The beastly understandings of people which have learned to differentiate in this way, namely, "He is distinct from me," "I am other than he, &c,"—and which are occupied with unreal objects, then only seek spiritual benefit when He becomes propitions unto them. By the foolish, this Supreme Soul is ascertained to be a friend as well as an enemy, as also one whose ways are difficult of follow. Even Brahmā and others, the reciters of the (sacred) Vedas, are stupified when they betake themselves to His paths (by which he is to be attained). This Being is making my understanding different from yours. O Brāhmana! like a piece of iron approaching of itself a magnet, my mind is travelling toward Chakrapāni, and is differentiated from those of yours by Him.

THE AUSPICIOUS NARADA continued:—The high-minded Prahlāda, having thus spoken to the Brāhmanas, paused. Thereat, greatly enraged, the miserable servant of the king, reprimanding him, thus spoke: "Who is there? Fetch us our cane; this boy is the cause of our ignominy. The fourth expedient (*i. e.* chastisement) has been asserted to be meet for this perverse boy, the vilest of his race. He has grown as a thorny plant in a forset of sandal, the trees of which consist of the Daityas. This urchin is exerting himself as a handle to the axe—which is none other than Vishnu himself—that is to irradicate this sandal-forest."

Thus frightening him by reproaches and various other means, he (Prahlāda's perceptor), instructed him in those scriptural texts which establish by argument *Tribarga*. Then his preceptor, knowing him to be well-learned in the four expedients worthy of being mastered, led him, after he had been anointed with perfumes and decorated with ornaments by his mother, to an interview with the lord of Daityas. The Asura greeted the boy fallen at his feet with benedictions, and enjoyed great felicity by embracing him for a while with his two arms. O Yudhisthira! thereafter, placing the lad on his lap and smelling his head, he bathed him with tears; and then with a blooming countenance thus spoke:—"O my son, Prahlāda, may you live long! Tell me some of the best lessons that you have read, and learnt from your preceptor during this long period.

THE AUSPICIOUS PRAHLADA said:—To my mind that is the best of all teachings, which prompts beings to actions when they have offered to the Almighty Vishnu, all their reverence bearing these nine features, namely, hearing of Vishnu, recitial of him, remembering him, tending of his feet, worshipping, adoring, serving and befriending him, and self-abnigation (for his sake.)

Hearing these words of his son, with his lips quivering in anger Hiranyakaçipu then thus spoke to the son of his Preceptor: O meanest of Brāhmanas! what does this mean! O evil-minded one! the boy has been taught rubbish by you who neglecting myself have sided with mine enemy. In this world there are impious people hidden under the guise of feigned friendship. In time, like maladies of the sinful, their evil doings become manifest.

THE AUSPICIOUS SON OF THE PRECEPTOR said:—O enemy of Indra! what your son says, is neither taught by me nor by others; this notion is natural with him. "O king! renounce your anger; do not lay the blame on ourselves." Thus replied to by the preceptor, the Asura again

spoke to his son :—O ill-behaved one! if your perverse inclination is not due to the teachings of your preceptor, whence is it then?

THE AUSPICIOUS PRAHLADA said :—The understanding of those who are attached to their homes, and who on account of their unsatiated senses are repeatedly entering this gloomy earth where they ruminate over their old experiences, is never accomplished in the adoration of Krishna either through their own exertions or through those of their preceptors or of other people. Persons of vitiated desires accepting those who are absorbed in outward objects as their preceptors, do not realise Vishnu who is revealed only unto those who are conscious of *Purushartha* in themselves. Like a blind man fallen in a pit, led by another blind man, they become entangled in the threads of the spacious snare spread by the Lord. Until they obtain a sprinkling of dust from the feet of the great sages, free from desires, the understandings of these men that aim at emancipation from the misfortune of repeated births in this world, can not attain to the feet of *Urukrama* (Vishnu).

Thus speaking, his son paused, whom Hiranyakaçipu blinded with wrath, threw off on the ground from his lap. Then possessed by violent wrath, and with his eyes rendered slightly red, he (Hiranyakaçipu) thus spoke.

"O Nairitas! this (boy) ought to be killed; so slay him without delay; drive him away immediately. (Certainly) this boy ought to be reckoned as the slayer of my brother; for this wretch, renouncing his own friends, is worshipping like a servant the feet of Vishnu, the murderer of his uncle. On the other hand, what good shall be done unto Vishnu by this impious and faithless one who at the age of five years has sundered the chord of paternal affection that is hard to break. Even a stranger, doing good unto us like a medicine, should be considered as our own child. On the other

hand sons, begotten by us, when doing evil unto us, should be considered as diseases; (even) one, of our limbs that has become a source of misery, ought to be severed, so that by its renunciation the rest may live in felicity. Like uncontrolled senses inimical to an ascetic, this adversary of mine, disguised in the garb of a friend, ought to be slain by various means such as "poisoning his food," "slaying him when sitting unguardedly, or when asleep." Thus commanded by their lord, the Nairitas, bearing tridents in their hands and having sharp teeth, frightful faces, and copper-coloured beards and hair, emitted terrific shouts crying out at the same time "slay slay." They then began to wound with their tridents the seated Prahlāda in his vital parts. Like the efforts of a man, devoid of (previous) religious merit, for performing good acts, their strokes were unavailing against him who was then in communion with the highest Divinity, the Brahman, whose semblance is incomprehensible and who is almighty, and the essence of all. O Yudhisthira! the lord of the Daityas seeing their endeavours (to kill him) thwarted, became very much afraid and in earnest began to think of various other expedients. When the Asura could not slay his sinless son by means of huge snakes, and elephants the guardians of the heavenly quarters, by employing magical spell, by throwing him down from mountain-peaks, by his illusive energy, by confinement, by poisoning, by starvation, by exposing him to (the inclemency of) fire, water, air or frost, by leaving him alone on the mountains, and by various other means, as also through his personal agency, then did a continued anxiety take hold of him. (He thought within himself):—

"I have uttered very many abuses against him, and have employed very many expedients to bring about his death, but he has saved himself by means of his own energy, from all those persecutions and mischiefs. This lad, though remaining at a short distance from me, is not at all daunted

in his mind. Like *Sunasefa* he does not forget my enmity towards him. This one is immortal, is of immeasurable prowess, and is not afraid of any thing. I know not if my death will result from a quarrel with him.'' Sanda and Amarka, the sons of Usanas, in secret thus spoke unto him whose countenance was cast down on account of his anxiety and who was faded in his aspect:—"Terrifying all the rulers of the cardinal quarters with a contraction of thy brows, single-handed thou hast conquered the three worlds. O Master! we do not descry the object of your anxiety. Indeed the behaviour of boys ought not to be discriminated as good or bad. Until thy preceptor Vārgava comes, keep him bound with the noose belonging to Varuna, so that being frightened he may not fly. For with age and by serving the superiors, a man's understanding becomes ripened."

Then saying 'yea' unto the words of his preceptor's sons, he thus spoke to them: "He ought to be instructed by you in the religious practices of kings who have married and settled down". O king! in regular order they began to teach the modest and diffident Prahlāda in righteousness, and in the means for the realisation of wealth and desires. But though he was instructed by his preceptors regarding the three objects of worldly existence, yet he did not consider these teachings to be at all worthy, inculcated as they had been by people indulging in envy and anger. After a while when the preceptors were called to their home for the performance of household duties, Prahlāda was invited by boys of the same age with him, in their leisure. The very wise Prahlāda welcomed them with sweet words; and knowing their attachment to the objects of this earth, he out of kindness smilingly spoke to them. O foremost of kings! all these boys, whose understandings were not vitiated either by the teachings or by the exertions of those who delight in dispute (Brāhmanas), left behind their playthings to do honour to Prahlāda. They began to worship him, fixing

their eyes and hearts on him. The friendly and kind-hearted Asura, the great devotee, thus spoke to them.

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CHAPTER VI.

THE AUSPICIOUS PRAHLADA said:—In this world the wise should practise from their early years the true religion inculcated by the Almighty Lord, as human exist ence which affords what we want, is very seldon attained to, and is also encompassed with uncertainty. In this existence it is proper to approach the feet of the Purusha Vishnu, who is beloved of all beings and who is their friend, soul and lord. O Daityas! on account of their being possessed of bodies, like misery, the pleasures pertaining to the senses of corporeal beings, are everywhere (in various existences) obtained by them without the least effort, and through the agency of Destiny. One should not endeavour to get them (sensual pleasures), for, such useless endeavour diminishes the term of his life. Nor can one attain by that means to such happiness as is reaped from an worship of the lotus-like feet of Mukunda (Krishna). Therefore, being born in this world, the intelligent ought to strive for their own benefit, so long as their bodies, the emblems of the Purusha continue to be healthy and are not rendered incapable. The duration of a man's life is hundred years (only); half of this period is allotted to him whose senses are not subdued; for at night absorbed in blinding darkness (refering to sensual enjoyments) he lies in idleness. Twenty of these years of existence are spent in play, during which time he is fascinated by (the charms of) childhood and youth. Another

WORKS BY

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The Author has a few copies of his following works for sale :—

Travels in Southern India; Review of the Parsi Social Question of 1870; *Review of the Bombay Taxation Discussion of* 1871; *Review of Baroda Affairs in* 1871; *Criticisms of Indian Journals on the works on Baroda Affairs; The Political Situation in Baroda; The Impending Revolution at Baroda,* 1873-74; *The Riots of* 1874, *their true History and Philosophy; British Policy respecting Famines in India; The Revolution at Baroda,* 1874-75; *Representation to His Excellency Sir P. E. Wodehouse, K.C.B., Governor of Bombay, on Native States in Kattywar; The Forces of the Native States of India, considered in relation to the Defence of the Indian Empire; Letters on Afghan Affairs in* 1880; *Native Princes' Own Book printed but subject to revision and additions.*

The Author now desires to publish Selections from his writings mainly on Provincial, Imperial, Social and Religious Questions, which have appeared and have been written between 1860 and 1884, with a view to give them a wider publicity, provided that sufficient subscribers are forthcoming. The Selections will probably occupy about six volumes of the same size as Sir Richard Temple's Work on "India in 1880," and may be consecutively published as the means secured for the purpose may permit.

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B

The Educational Manifesto of Lord Dufferin at Allahabad.

A SHORT time ago the accomplished Viceroy of India, accepting the request of Sir Alfred Lyall, Lieutenant-Governor in the North-West, unveiled the statue of Sir William Muir, and declared the College building open in which that statue was erected, and which was founded by Sir William when Governor in those Provinces. The Hon'ble Mr. Justice Terrell read an interesting address in which the origin of the institution was explained:

We natives ought to take the fact as remarkable that, though the Allahabad College is mostly the product of the generosity of Native Chiefs and Noblemen, the moral impetus by which this beautiful, imposing and highly costly building has been raised is entirely due to European pluck and initiation. The fact is not remarkable in this light, that the national and absolutely evidential instruction of the Indian masses is entirely due to British. But we wish the fact to be striking to us in this wise: that grand institution is not solely the creation of native gentry and native nobility. The prime cause of the institution is *English*, and it is *English* gentlemen who have led the native promoters to the accomplishment of this work. We must take this fact to heart in a spirit of very active emulation. We should like to see our own people and our own gentry initiating various educational measures for India, now that the author of *How to Introduce National Technical Education into India* has placed a broad, comprehensive and original design before the country. The national conviction is now complete, or is being completed, that technical education should be as wide-spread as the canal, railway, road or postal system of the country: every town, district, or village maintaining technical, industrial and professional institutions, beautifully and carefully blended with graduated general education. The Hon'ble Mr. Peile, in

his last able speech at one of the educational institutions at Bombay, has maintained this view in the new and broad directions now perceived, and we have reasons to believe that His Excellency Lord Reay is deliberating upon some policy—not a hand and mouth affair surely. The speeches which we have now great pleasure to review as delivered by Sir Alfred Lyall and Lord Dufferin, light in us such hopes as we sincerely desire to see realized in the regimé of these and other Indian statesmen who have ventured to question the present rigidity and disgusting opaqueness and sameness of the national system of our education. We know that the author of the pamphlet has received expressions from many influential quarters which go a great way in clothing the first visionary design with promising substance and abiding color.

But to return to the point we desire to bring home to the educated and aristocratic classes of the country: come forward voluntarily yourselves, and open the fountain-source of your sympathies, wealth and influence in the cause of creating national trades and industries. We can only be much amused at the cavilling of many writers in the Press at the attitude of the Indian authorities towards higher and particular systems of national education. Our heart is full both for higher and every other education. But while the general cry is decidedly want of employment, and the woful absence of trades and arts, don't seek to swamp it by crying out that Government intends placing its foot upon higher education. It will do nothing of the kind; it can never do it even if it wished it. The highest and the broadest and the brightest prospects of academical sciences and literature have been most commendably and most unreservedly placed before us by the voluntary efforts of this very Government, and we cannot help being amused at the ill-thought fears so widely expressed by our brethren. What we all have to do now is to incite monied and cultured men to enlarge the foundations and superstructure of the educational and instructional edifice of Native India. Let British statesmen tell us frankly all the unsavoury truths which they may have to say on this question. The writer of the pamphlet has not heard from all sides, what would only apparently be congenial to his hopes and feelings; but the following communication from a very influential Administrator in the Foreign Department, well known for his high practical ability and experience, may well induce us to think that we

should not lag behind in endeavouring earnestly to realize the spirit with which some of our illustrious correspondents are animated ; we are sure our readers will fully see between the lines :—

"I desire to acknowledge, with sincere thanks, your pamphlet on the introduction of national technical education into India.

"I am satisfied that in technical instruction and the consequent development of the industrial arts, industries and professions, lies the best hope for the future for educated Indians, who now look to Government to find them employment and who must be largely disappointed, owing to the excess of the supply over the demand.

"I think that your attracting attention to this subject may be of great advantage to your countrymen, the more especially as it is to them that we must look for the provision of the higher educational machinery. The princes, gentry and wealthy merchants of Bombay and Calcutta should come forward and endow institutions for technical instruction. The Government cannot be expected, in a country like India, to supply other than a modest share of the educational acquirements of the country.

"I often, in native papers, see comparisons drawn between the proportional amount spent on education from the revenues of England and India, but the writers forget that India is in so low a phase of development and is so unprovided with the raw material of civilization, that the Government cannot afford to spend its money on educational luxuries. It can indeed do little more than offer elementary instruction to those too poor to obtain it themselves ; the rest must be done by the native community itself. 100 or 200 years hence, when India has been supplied with the ordinary paraphernalia of civilization, in railways, roads, canals and public buildings, the Government may be able to find spare money for higher technical education. Till then Hindus must be content to put their ridiculous caste prejudices in their pocket and obtain technical training in England. Japan is twice as far from England as India, yet numerous Japanese are to be found in London and Paris, preparing themselves by a technical training, for useful employment in their native country, and if Hindus are to gain a high place in the modern industrial world, they must act in a similar manner."

We may venture to say to this eminent Politician that, acknowledging as we do with no common regret, that the Hindus should lack the very spirit which would renovate their physique, their homes and their mental and moral condition, we cannot possibly ignore the fact which nothing can displace, that in respect of technical education, as in regard to other public improvements already established in India, the Paramount Power *must* first come to the rescue of the nations of India which have been rendered invalid under foreign treatment. The Government has to play the part of an incendiary—in such instances such exceedingly welcome incendiaries—and then the rest will surely follow. In spite of this our conviction, we are ashamed to see our countrymen not buckling up

in forcing the *niats* to ridicule the really "ridiculous prejudices" which have made them cowards and nonentities. Look ye countrymen to this dismal fact : it is the existence of these your prejudices which prompts this distinguished writer to believe, that India is still to take a hundred or two hundred years, even to complete the first preliminaries of its civilization ! Such encouraging prospects really !

But to come to our notice of the speeches at Allahabad. No one could deny the gratification expressed by the Lieutenant-Governor in being able to be present at the opening of the College, when, as he said, it is remembered how changes are constant and official vicissitudes many in India. In asking the Viceroy to declare the College—the foundation-stone of which was laid by Lord Northbrook—open, Sir Alfred did indeed allude to what was due to the extension of higher education, and in a manner which must disabuse the public mind of the unfounded misgivings entertained :—

" I hope your Lordship will be pleased to accede to the request of our Committee, and to do us the honour of opening a building that is, I think, remarkable for its character and design, and that is in a high degree interesting to us in these Provinces, not only for what it commemorates, but also for what it may seem to promise, and, so to speak, to foreshadow. The building commemorates, my Lord, the liberality and public spirit of those who so freely contributed to the original fund, and who spared no pains to promote the work. It also commemorates the firm, earnest, and statesman-like trust placed by Sir William Muir and other leading personages—the principal Chiefs and the most enlightened representatives of different classes in our society—the trust placed by them in the sure and certain progress and spread of higher education in this part of India ; their belief in its great public advantage, and in its promise and potency of future development."

If Sir Alfred has but expressed the policy of the British Government in the eloquent and decisive language that he has employed, the entire misconstruction placed upon the intents of Lord Dufferin becomes self-evident. We cannot help maintaining that Sir Lyall has done nothing else but expressed the views of the Government of India itself. But the highly sagacious and learned Lieutenant-Governor emphasises this policy by endeavouring to enter into the deepest depth of this earnestness, and it must become at once a pleasure and privilege to be acquainted with his lucid and glowing views on the question :—

" And if we may pretend to reach a meaning in the style and proportion, and design of the architecture of this College, we may say that it foreshadows and anticipates the speedy expansion of high education under the combined impulses of Eastern and Western ideas and traditions, and

the advancement of learning to a greater dignity and more imposing position among us. Now that we have taken to erecting for our students a hall like this in which we are assembled, with cool colonades, domes and towers, spacious lecture-rooms and libraries, we have set up an outward visible sign of the spirit in which our generation regards education. We are giving expression, not only to the modern principle that we are all bound to aid, publicly and privately, in throwing open the gates of the Temple of Knowledge, but also to the much more ancient feeling that architecture may play a great part in education, and that knowledge, like other powerful influences, should have a fitting seat and sanctuary. My Lord, I have spoken of this building as complete, and so it is in the sense that the plan of the architect, so far as we have it in detail, has been entirely carried out, and that the College fulfils our present need and purpose. Nevertheless the plan provides for future extensions and larger accommodation hereafter. And, as with the building, so with the institution and the educational design, we look forward to a larger development, and our ulterior views go beyond the establishment of a Central College."

We may fairly presume with the author of the treatise on technical education, that the real proportions and magnitude of national education in India are now being clearly perceived. Sir Alfred so well walks close to the author's path which he thinks has been laid out through forests from end to end, that it would be agreeable to him to quote the identical passage from his tract. In submitting the tract to His Excellency Lord Reay, he thus argues in his dedicatory note :—

"The most stringent necessity, in my opinion, exists to break up the present single and monotonous course of education, commencing with the primary and ending with the final University course. Having demonstrated in the following paper how the national educational edifice is a plain, huge, and sparsely sympathetic block, that edifice should be entirely reconstructed with a thousand varieties in its design which still may present one useful and harmonious whole. The edifice now resembles in expression very much like the few primary words which were employed by the primæval nations of the ancient world. When the edifice is rebuilt, it would have the same expression as the present expansion and fruitfulness of the earliest language.

* * * *

"As earth, brick, cement, stone, and various metals are more or less necessary in raising the several portions of a perfect, elaborate, architectural and artistic building, so the various stages of education, instruction and culture should be allied with the teachings of well-sifted, well-graded, and gradually swelling primary, literary, religious, and general elements of human knowledge and experience. Can any one, my Lord, pick out from the present chaos and debris of the educational institutions of the country, the simple foundation, the plinth, the columns, the body-walls, the wall-plates, the tie-beams, the roofs, even the main openings for air and ventilation, the prominent facade, or the rear presentment, the crowning, the relieving, or the subservient decorations, or, still further, the leading and the dependant objects of the said structure? If any of these parts, elements, and characteristics of a structural body can, in this instance, be procured, my Lord, I may confidently leave your Excellency to consider if they are all that is

ordinarily wanted ; and, if it be so, whether they are located in the places and the positions they ought to be. If one were to place himself in the position of an intelligent child, he must at once be cross with the parents who have placed the parts and fittings of his toys in helpless confusion, and removed many of their integral portions and jointures altogether out of his reach and vision."

Sir Alfred Lyall has shown the educational edifice in a more hopeful and re-assuring manner, and the simile of building, architecture and design, His Honor—it would be superfluous to say—has been able to put much more neatly and eloquently than ourselves.

The next speech was, of course, the Viceroy's. His Lordship is now widely known throughout India as a very agreeable speaker, soothing with plenty of honied words all those who go to him with requests or expectations. It is difficult to say why a statesman wielding great functions should not study to please his subjects : if he has little to give them he can at least soothe them with pleasing diction, and encourage them by generous counsel. But it is not likely that this policy, however essential it is, no doubt, to pursue it, will go long to inspire abiding confidence in the people. The public will some day have to admit that Lord Dufferin's career has been earnest ; that he has secured for India great and permanent advantages which a stern and unerring foresight alone could have secured : whatever the present unpopularity of his measures. And in this same manner is the Earl expected to establish an entirely renovated educational policy. He may not be able to carry it out in its entirety, but that the full groundwork may be prepared during His Excellency's regimé, all those who wish his rule well and are anxious for the removal of the gross dangers existing in the way of India's prosperity may well desire.

The Viceroy opened his speech by a series of well-turned and sonorous sentences, in which he discharged his high privilege of passing eulogium on those who helped to found the institution :—

"This vast and noble structure, so graceful in outline, so rich in ornamentation, and so happily combining the spirit of the purest style of Oriental architecture with the requirement of modern utility, is as striking a proof of Sir William Muir's triumphant exertions in the cause which he had so much at heart as it is destined to prove an enduring monument of his fame and name ; and glad am I to think that his gallant son should be present here to-day to witness the honest and enthusiastic manner in which all of us now assembled beneath this roof desire to acknowledge his distinguished father's merits. Nor in honouring him, who was the author of the enterprise, must we forget what is due to those public-spirited and

patriotic princes, nobles, and gentlemen, who by their personal exertions, as by the exhibition of a liberality which seems inexhaustible in India when any really good work has been set on foot, have enabled the original idea of the founder of your College to be translated into solid stone and a substantial existence. The great tower rising above us appropriately commemorates the name of the late Maharaja of Vizianagram, who, I am told, by a single stroke of the pen, gifted the Executive Committee with no less than a lakh of rupees. In the same generous manner the Nawab of Rampur, himself an author, a poet, and a scholar, together with a large number of other noblemen and gentlemen, contributed to the building fund of the college; and I now seize the opportunity of assuring them that their conduct on the occasion has not failed of due appreciation at the hands of the Government, as well as of all their fellow-subjects, whether European or Indian."

Such a sincere Viceregal tribute as the above will, no doubt, stimulate the generous and useful sentiments of the Indian aristocracy of wealth and intelligence, as it well should.

We feel thankful that his Lordship gave some indication of his educational policy, though in the absence of a thorough study of the whole question he desired only to subordinate his remarks to the learned utterances of the Lieutenant-Governor, whom he so aptly described as "one of the most refined and distinguished scholars of the day." The Earl thus set forth the objects of the Government in imparting education to the Indians :—

"I will therefore content myself with briefly observing that the education of a people ought to produce three results. It should make them better, wiser, and richer than ever they were before. For the accomplishment of the first we must rely on the study of moral philosophy and of the Divine order of the world; for the second, on a comprehensive acquaintance with general literature; and for the third, on the prosecution of the arts and sciences, and more especially on a wide and extensive diffusion amongst all classes of a technical education. To such an audience as that which I see around me I do not think there is any need for my making any special recommendation of the first of these two branches; but with regard to the third the case is somewhat different, and a few words may perhaps be said on it with advantage."

His Lordship narrated from his experience derived from his visits to schools and colleges, that the general desire among the students was to seek Government service after their curriculum was completed; and His Excellency gave an interesting example to illustrate his own former impressions on the subject. He then proceeded to point out the evil and its remedy :—

"But, as Mr. Grant Duff has most justly observed in his remarkable address, and as must be obvious to every one, even supposing that the doors of the Civil Service were opened ever so wide to our young Indian aspirants, only a tithe of the class to whom I am referring could be so absorbed. The promising young student I saw at Benares represented at the most the

outturn of a single year of only one of many similar establishments; but the manufacture of similar claimants for Government employment, the great majority of whom must of necessity be doomed to disappointment and discomfiture, is going on at hundreds of other seats of learning all over the country. Would it not then be more useful to the nation, as well as better for themselves, if other and more independent walks of life were opened up to them? To a considerable number the Bar, and what are known as the liberal professions, will offer an honourable alternative, but even to these the avenues are already sufficiently crowded and their present variety is extremely limited. But as the Governor of Madras has pointed out, there are a great number of other careers which in Europe are thought eminently worthy to be followed by gentlemen of birth and breeding, but which can scarcely be said to exist in India, principally for the reason that they require a previous technical education for their successful and remunerative pursuit. It is to supply this want that the exertions of the Government and the attention of the community at large should be principally directed. The co-operation of both is equally necessary; and, so far as I am personally concerned, I need only say that nothing would give me greater pleasure than to be instrumental in extending and enlarging the scope of our educational efforts in the special direction to which I have referred."

The observations of the Governor-General, as far as they go, are right enough, and indeed indicate the wide area to which technical instruction should be applied in India. We quite admit that this is a question in which the co-operation of the community will also be desirable. We fear, however, that the Earl of Dufferin is not yet prepared to grasp the question with that vigorous line of policy in which he is unsurpassable—whenever he perceives the whole truth and is determined to act upon it with his whole heart and soul. Can we, a humble public writer, who has devoted a quarter of a century to the reform of Indian affairs, venture to tell the Earl that, however solid his administrative work in India promises to be, his Lordship will fail in securing any permanent and adequate popularity unless, before his return to England, he so turns his promised attention to the question that every district may secure a budget estimate of its varied educational and instructional wants, on the scientific and comprehensive method already laid before the public. This alone will not be sufficient. For, we do hope that the Viceroy may be able to arrange to send hundreds of students to study the practical crafts and professions which may be selected from a mass of them as being the most principal ones, and to introduce the leading European technological agencies into the country, both to construct the practical classes and investigate the material resources abounding in India with a view to collect raw materials for the establishment of popular arts and industries. It would be most deplorable if ever the question of funds were raised in this great cause of

Enjoining him in the above manner, Garga repaired to his own abode. Nanda was greatly enraptured and considered himself crowned with all blessings.

O son! in the course of time, *Râma* and *Kesava* in Gokula, began to crawl placing the weight of their body on their hands and their knees. They crawled on the muddy pastures of Vraja, dragging their little feet and making a pleasing tinkle by their zones and bangles. Delighted by hearing these sounds, they would sometimes follow men for a little distance. Then as if terrified and bewildered they would hastily come back to their mothers. The mothers, distilling milk out of affection, would then embrace their sons—looking beautiful being covered with mud—with their arms, and enjoy felicity by giving them suck and gazing at their countenances beautified with little teeth and charming smiles. When their childish sports were such as to be worthy of being seen by females, then they used to take hold of the tails of calves that dragged them hither and thither on the pasture. The damsels of Vraja stood looking at them thus dragged, forgetting their household duties, and they laughed and were delighted. To save their playful sons from horned animals, from fire, from animals having sharp teeth and tusks, from serpents, from water, from birds and from thorns &c., as well as to look after their household duties, the mothers of those boys were unable. They were attacked with a great distraction of mind.

O foremost of kings! within a short time, *Krishna* and *Râma*, giving up crawling on their knees, began to walk swiftly on their feet in Vraja. Then the almighty *Krishna* accompanied by *Râma*, began to sport with other boys, of Vraja, of the same age with him, thus enhancing the joys of the women of Vraja. The wives of the cow-herds seeing the beautiful boyish pranks of *Krishna*, repairing to his mother hearing. "*Krishna* untethers the calves untimely. out of anger says anything unto him, he

laughs out. Inventing novel means of pilfering, he steals and drinks tasteful curd and milk. He distributes his drinks among the monkeys; and if they do not eat, he breaks the pots containing curd and milk. When he does not find anything, being angry on the house-hold he goes away after having made the infants cry aloud. When these things (milk, curd &c.) are placed beyond the reach of his hands, he creates expedient by piling wooden seats and mortars, &c. Again knowing these to be concealed in pots hanging in swings, he will strike holes in them (pots). At times when the wives of the cow-herds will be occupied in the performance of household duties, he will finish his work of theft in dark rooms, making the jewels of his person serve the purpose of lamps. He perpetrates these and other harmful acts. He passes urine and leaves excretions in cleansed houses. Thus committing deeds by thievish tricks, he lives near thyself like a gentle boy." Thus apprised of the misdeeds of *Krishna*, by women who had been looking at his terrified eyes and his beautiful face, Yosodhā only laughed and was not willing to chastise him.

One day when *Ráma* and other sons of the cow-herds were playing together, coming to mother Yasodhā they said unto her '*Krishna* hath eaten earth.' Yasodhā desirous of his welfare holding him by the hand, repremanded him. His eyes indicated fear, and Yashodhā thus spoke unto him. 'O you naughty boy, why have you eaten earth in secret. These boys, your companions and your elder brother, are speaking to that effect?'

'Oh no mother, I have not eaten it; they are all liars. If you think they are truthful, you may examine my mouth.'

'Very well, then open your mouth.' Thus spoken to, the Almighty Hari of unimpeded prosperity, who had in sport assumed the form of a human child, opened his She saw inside it, the whole universe, the mobile mobile creation, the ethereal ome, the heav

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Details of a Polytechnic Academy proposed for Surat.

We have to thank Mr. Tribhuvandas Kalyandas Gajjar, M.A., whom we have not the pleasure of knowing personally, for a copy of his paper named "A Proposal for a Polytechnic Academy for Surat." Mr. Tribhuvandas submits to us some definite proposal for one particular place, and in doing so he has kept in view some of the leading principles enunciated in our pamphlet, explaining the grand scheme of how national technical education can be introduced into India. Mr. Tribhuvan prefaces his paper by a passage from M. Dumas on the triumphs of science, but he has more practically quoted from the speech of the Bombay Vice-Chancellor delivered at the last Convocation of the Bombay University :—

"The upholding hand of the State may properly transfer itself from that side of national education, where it planted both a demand for teaching and the knowledge how to supply it, to help in its turn another side, where at present there is little either of knowledge or demand. That side is Technical Education."

Mr. Tribhuvandas is encouraged to suggest the formation of a Technical Academy for Surat owing to a Government Resolution of October last in which "they have expressed their desire of establishing at least one additional Training College." We would rather not make much of a casual Government Resolution especially as the Government of Lord Reay are desirous of giving their best attention to the question of a broad administrative policy instead of continuing the stray and distracted action which has hitherto marked the proceedings of all Governments in India on the subject of technical education. The writer would have Surat to emulate the examples set by Ahmedabad and Poona, which have several colleges, while Surat has none. To say the truth, we do not think too much of these colleges in special reference to the progress of

teachings on popular trades and sciences. The genuine institutions in the technical line are wanting everywhere. The academical writer himself says that the apprentices brought up by native workmen are better than the students turned out at the Surat Parekh School of Art. We cannot, therefore, have much faith in the sort of institutions which now-a-days pass as technical schools and colleges. The writer admits that "the drawing and agricultural classes [at Surat] are attended by some few students of the High School to which these classes are attached; and considering how only the elements of these arts are taught there, it is no wonder that they are not attended in larger numbers by the students than they now are." And yet it is to stray funds, such as the Surat Hindu Charity Fund, and to individuals and the Local Funds that he looks for the organization of durable technical institutions. Lord Reay can now intuitively feel the scope and spirit which have been ruling the domain of the so-called technical instruction in the Bombay Presidency.

Mr. Tribhuvandas gives an outline of a Polytechnic Academy which he proposes for Surat. We fear he has not been able to grasp the genius which would render such an institution a practical success, for throughout the curriculum which he proposes for all the sections of a Polytechnic Academy—though he is influenced by the cardinal principle of instruction which we have suggested for its reformation and development—there is suggested a bewildering series of ponderous, indefinite and multifarious studies which, no doubt, the old associations connected with the time-honored educational system of the country must yet suggest.

The writer thinks that scientific and practical instructions could be introduced into primary schools by "scientific teachers" brought up by academical professors. The result would be no better than that marked in the Parukh School of Art, or in the various theoretic, cumbersome and opaque classes attached to some of our High Schools and Colleges. Mr. Tribhuvandas fits up the Academy with a museum, laboratory, workshop, physical cabinet and library, capable, as he thinks, of giving every assistance as respects chemical analysis, industry, commerce, agriculture, &c. Our scholarly scribes are apt to think that a Technical Academy is only to be personated by learned men filled with theoretic crudities, and stocked with conventional books and apparatuses; and thus industries and trades will crop up among the people of the character and extent desired.

Mr. Tribhuvandas' Academy, we find, is a jumble of every conceivable art and industry in a thin theory, and is likely to be worse than the middle school, high school, college, or university of the present times. The features of the Academy are all exotic and transported bodily from a radically different situation, and hardly bear vital relations with those actual circumstances and conditions of towns and districts and their various classes of inhabitants with different means and occupations which we have taken special pains to point out in relation to all the practical action and amelioration that could possibly be attempted. Mr. Tribhuvandas has tried to catch the idea of adapting every section of a school to a course of study according to the wants and requirements of that section, but the very preparatory course of one year which he suggests for students to fit themselves for the Academy, as also the course of general studies which all sections will have to commonly follow, are at once so complicated and prohibitive, that a plain Collegiate or University man will be less of a wearied, impracticable and pedantic fellow than the fully baked creature which Mr. Gajjar's Academy is likely to bring forth. He would have a student who wishes to be either a common trader or an artist to pass in the following subjects after he has had his primary education :—The Gujrati and English languages, Indian Geography with detailed geography of Gujerat, Arithmetic, Geometry, Natural History, including preliminary notions of Zoology, Botany and Geology, Drawing and Caligraphy. Mr. Gajjar divides the Academy into five sections and prescribes a four years' course to each section. Again, for each year's course he has certain subjects of instruction common to all sections and special ones for each section. It is an appalling curriculum which he prescribes for every one of the sections. For the very first year the common subjects are :—The Gujrati and English languages, History of India, Geography of the World, Arithmetic, Algebra, Geometry, Natural History, including Zoology, Botany, Geology and Physical Geography, Physics experimental, including general Physics, Heat and Meteorology, Chemistry—inorganic and metalloids, Drawing, Caligraphy, Commercial accounts and Book-keeping. The special subjects for Section I the first year will be :—The higher Algebra, Plane Trigonometry, Practical Geometry, Organic, Agricultural and Analytical Chemistry, Vegetable Anatomy and Physiology, Anatomy and Physiology of Domestic

Animals, Mineralogy and Geology in relation to Agriculture. And this is the list for the students "who desire to devote themselves exclusively to the study of agriculture and farming." Look again to the special course for Section 1 in the third year:—Theory of Machinery and Mechanical designing of course in reference to Agriculture, Meteorology, Theory and Practice of Agriculture, Study of the Rearing of Animals, Theory of Farming, Rural and Forest Economy, Rural Architecture, Technology of branches of Industry connected with Agriculture, Agricultural accounts and Book-keeping.

It is not necessary for a person wishing to be a cultivator to master Universal History, Jurisprudence, Astronomy, or Human Physiology. Nor much of this could be useful to a common painter, sculptor, soap-maker, or one who wishes to accept service. Why should any of these have to learn Physics or Integral Calculus to turn out successful in the world? Why should Mineralogy, Geology or Zoology be indispensable for Section 2?

Mr. Tribhuvandas has earned the thanks of the public for boldly expressing his own views as to what a Polytechnic Academy should be like. He has done his duty, and it is certainly no fault of his, if he could only suggest, but could not comprehend, what a practical grasp of the question ought to be. His instance must serve to point out to Lord Reay what the result would be should the Educational Department alone be asked to prepare a scheme for polytechnic training. Such a scheme would only be most crude. Instead of aiming to prepare practical men capable of being engaged in various arts and industries, the students brought up under a purely or mostly academical system will be as discontented and impracticable a lot as the present outturn of our schools and colleges. There would be too much of raw learning crammed in which must necessarily wither every special faculty and every special genius. To ally the most difficult orders of sciences and literature with the mere outside fringe of a general trade or profession is the most unsuccessful method of bringing up a student in his proper avocation. The programme drawn up by the writer is, no doubt, attractive, but it must excite our sincere pity if it were to be taken into more practical account than would suffice for the purpose of creating a set of refined professors—such grand examplars of theories and inaction and the self-contented eulogists of silent universe. It

is not to pure Academicians that the work of designing for the national-industrial-instructional policy could be entrusted with any safety. Here we are forcibly reminded of the Conference already suggested for preparing such a design, in the pamphlet already referred to. The Conference would be represented by the strongest members of several services and the communities which need not now be mentioned. Besides missing the urgency of being acquainted with the conditions which should influence the formation of specific schools and academies, Mr. Tribhuvandas altogether fails to understand what agencies would be successful for their practical working. He is himself a good example of a learned and worthy theorist in science, but if all were to be brought up according to his model, we should have perfectly exhausted creatures fit for nothing in particular in the directions where our warmest sympathies lie. Let us say at once how fatal would be the blunder of basing our common policy on the highly proficient systems which have come into existence in Germany, France or England, after a patient and hereditary progress and development of upwards of a century. To say that an imitation of grown-up and hereditary Academies will remove Indian miseries, is to clothe the Brahmins in the costumes of British workmen and manufacturers, and take them as the industrial and mercantile classes of Europe. We must go to the root of the evil as it exists in the different representative parts of India and apply the remedies exactly suited to them. The great policy of sincere and direct research of native well-fitted appreciation, and of acute specific organizations, which the treatise included in this work aims at indicating, is altogether different from the plain single-bladed fruition of a general Educational Department which will not easily yield in being mercilessly broken up in all directions to befit itself to the modern actualities of human existence which alone have the strongest claims on our immediate and keenest sympathies.—16*th May*, 1886.

improving and enhancing the very life-blood of the country. We cannot have stronger and wiser men than Lords Dufferin, Reay, Sir Alfred Lyall and Mr. Grant Duff in overcoming the financial difficulties which are certainly to be encountered in laying the basis for a complete national policy for the introduction of a full technical system into the country. We cannot for a moment doubt that this will imperishably remain as the real crowning work of British social and political organization and benevolence in India. In the same manner as the British Government has initiated railway and public works, and established the postal system of the country, will it be necessary for that Government to found the national technical policy through every imperial and local agency available. No hope is susceptible of being more speedily blighted than that reposed in the people of India that *they* could first do anything significant in this direction. It is the united and statesmanlike effort of the Government itself which the task so imperatively needs. No one can know better than the good Earl himself, that to wait till the community of India comes to his aid, will be to let the miserable Indian cart stick in the mud till Hercules descends from the skies to extricate it. A great policy has to be devised and launched which that fruitful genius, that keen perception, that unbroken resolution, and that warm ardor and enthusiastic humanity, of which the Earl of Dufferin may be said to be a matchless master in Oriental Asia, can almost intuitively perceive. And this is a task which—at the outset at least—the British Government has to handle with complete earnestness and alacrity. May we hope that this grand and national, most blessed work may be devised and founded in the regimé of a Viceroy as great a master in the arts of firmness as of patriotic benevolence and humanity. His Lordship cannot rely upon worthier compatriots than Lord Reay and the others whom we have mentioned.—*9th May*, 1886.

with a slight reddish tint. Purged of all his sins at the very sight of Him, with a heart cleansed and calm, he fell at this feet. He then, reverentially bowed down to the primæval Purusha, whilst his eyes overflowed with the tears of devotion, and his hair stood on the end from delight. With tears of tender regard, he drenched the stool of the lotus-feet of the illustrious Deity, and could not long dwell on his glories, for his utterance was choked with love and awe. Then having concentrated his mind by the help of his intellect and regained the power of speech, checking the outward actions of his organs of sense, he thus addressed the Preceptor of the worlds, whose image has been described in the scriptures of the Satatyas:

CHITRAKETU said :—O Lord! unconquerable though thou art, yet thou art often vanquished by self-controlled sages of impartial minds; who again, in their turn, are conquered by thee; for exceedingly kind, thou surrenderest thyself to those devotees, who are free from desire. O almighty Being! the creation, preservation and destruction of the worlds are thy special privileges. The other gods vainly boast of their independence, for they are only portions of thy portions, while thou art the sole creator of the universe. As thou art found in the beginning, the middle, and the end of the atoms, as well as, in those of the largest created things, thou art absent in all three. Thou who dost exist in the begining, the middle, and the end of all truth, art surely immutable and eternal. Surely this mundane sphere is twenty times covered over with earth &c; but millions of such, seem no better than atoms, in comparison with thyself, for thou art endless and infinite. Those beasts of men, who burn with a thirst for worldly advancement, worship those gods that preside over the same, and not thy hallowed self; but lord! with the extinction of these deities, their prosperity comes to an end, like the good fortune of the followers of a king when his line perishes. If those whose minds are bent on real-

ising worldly desires, direct them towards thyself, who art all knowledge and excellence, they may escape the miseries of repeated births; for plants do not grow out of fried seeds. It is when they are blinded by their passions, that all the troubles and affliction of created beings, are generated. O unconquerable one! Thou dost indeed dwell in everything that is best, for thou hast explained the unblameable *Bhagavat Dharma*, to which, desirous of securing final beatitude, even the self-satisfied and penniless sages betake themselves.

"I" "mine" "you" and "your," these and other terms of endearment—the effects of a perverse intellect—which are abundant in other systems, are scarcely to be found in the religion expounded in the *Bhagavat*. Those (systems) which are the results of a perverted intellect, are surely impure, filled with impiety and are subject to decay. What benefit can be reaped from those systems of religion, the principles of which, inculcate an unqualified mortification of ourselves and others? What purpose can they serve? By practising self-mortification, one's temper grows irascible, and by oppressing others, one reaps sin. But Lord! thine eye never swerves, and out of it beams forth the bright light of the religion of the *Bhagavat*. It is followed by people desirous of final emancipation, who have got rid of a sense of distinction pervading the mobile, immobile and living world. O Lord! neither is it impossible for the entire mass of our sins to vanish, at the mere sight of thy hallowed self; an attentive hearing of the recital of thy name, liberates, even the Chandāla, from the meshes of this mundane existence. O mighty Being! I am cleansed of all impurity, for I have seen thee. Why shall the saying of the godly sage Nārada, who is known to thee, be otherwise. All the endless variety of actions performed by men, is known to thee, who art the soul of the universe. Like the fire-fly in relation to the sun, how can I enlighten thee

on any point, who art the supreme preceptor. Salutations unto the mighty Being, the Paramahansa, who is the original, stay, and destroyer of this universe; whose real nature is unrevealed to the puny sages on account of their sense of difference still existing in them. Salutation unto thee thousand headed deity on the putting forth of whose endeavours, the other gods put forth their own, who exercising His power of vision, the sense organs perceive their objects and this mundane globe being placed on whose head, seems like a mustard seed.

THE AUSPICIOUS SUKA said:—O enhancer of the glory of the Kurus! the mighty and infinite Lord, highly praised with this hymn, thus replied to Chitraketu chief of the Vidyadharas.

THE AUSPICIOUS BHAGAVAN said:—O king! thou art indeed emancipated, for thou hast seen me, art conversant with the knowledge imparted to thee by Nārada and Angirā and hast listened to my precepts preached to thee by them. I constitute all created beings, and am their soul and protector. Sabdhabrahma and Parambrahma are my two eternal bodies. Behold! the soul pervading this universe, and the universe pervading the soul; I pervade both of them, and they both are made of me. Even as one, in a state of profound slumber, sees the different regions of the universe in his own self, and thinks himself, whilst the same state continued, awake, and situated in a particular spot, so know the waking state ect. of animated beings, to be the hallucinations of the mind; therefore do thou worship the great being who is the spectator of them all. Know me to be the supreme soul Brahma, who is devoid of all the properties of matter, and through whose agency even a person who was fast asleep remembers his own slumber and happiness experienced during it. That knowledge is the Supreme Brahma which is found by a person remembering his experiences both during sleep and wake, to be the connecting link

as well as the separating medium between the two states. But when a person forgets this my true nature, and thinks himself independent of me, then is he merged into worldliness, and compelled to assume form after form and suffer death after death. At no time and no where can he expect to reap good, who can not enlighten his mind with self-knowledge even when blessed with human existence, in which there is room for the acquirement of the knowledge of perception and inference. So the sages, knowing, troubles and unexpected reversions of consequences to be the outcomes of desire, and final beatitude to be the fruit of absence of desire, annihilate all their wishes and expectations. The husband and the wife both perform various actions, either for the advancement of their worldly interest or for avoiding misery; but by these acts neither is their misery ended, nor is their happiness enhanced. Thus a person, knowing the perverseness of those who are proud of their own wisdom, and realising the subtle fourth state of the soul, and being liberated by their own spiritual energy from the ties of this world and the next, and imbued with the knowledge of perception and inference, become devoted to me. Those wise men, whose intellects are skilled in *Yoga*, think the realisation of the Supreme Soul (within the mind), to be the greatest good possible to mankind. O king! if thou, rememberest my words with reverence and care, then being possessed of the knowledge of perception and inference thou shalt be emancipated without delay.

THE AUSPICIOUS SUKA said—The Almighty Hari, the preceptor and Soul of the universe, after having consoled Chitraketu, disappeared even before his very eyes.

CHAPTER XVII.

THE AUSPICIOUS SUKA continued :—The Bidhyadhara, Chitraketu, then, having bowed down his head in the direction of that quarter of heaven into which the Endless Being had disappeared, began to wander in the sky. Of indefatiguable strength and possossing acute senses he, roved (for thousand and thousands of years) in the caverns of the *Kulâchala*, where beings often realise their desires; there he made the wives of the Vidydharas hymn the great Lord Hari, whilst the ascetics, Siddhas and Chāranas, sang in praise of himself who was a great Yogi. Once on a time when travelling in the shinning car presented to him by Vishnu, he found Girisha (the Lord of mountains) surrounded by Siddhas and Chāranas. He saw him (the god) in the midst of the assembly of the ascetics, embracing with his arms his wife, seated on his lap. Then with a loud laugh, he uttered the following words even in the very presence of the Goddess.

CHITRAKETU said :—"Such then is the conduct of the preceptor of the worlds, the teacher of all corporeal beings? He is sitting in the assemblage of sages, coupled with his wife. Like a low shameless wight, he is presiding in the assembly, with his wife on his lap, although he wears knotted hair on his head, and is renowned for his severe religious austerities and knowledge of Brahma. Generally even mean fellows indulge in dalliance with their wives in secret; but this observer of high vows, is enjoying the company of his wife in the presence of this gathering."

O king! hearing these words, the mighty god, whose intellect was fathomless, gently smiled and remained silent, and the other members of the assembly followed his example. But the

goddess, greatly wrathful with that graceless one, who was proud of his own self-control and ignorant of her prowess, and who had uttered very many indecent words before her, said :— "Is this fellow now a ruler among men? Does he wield a scepter, or is any power of life and death vested in him? He seems to be very inimical to the wicked and shameless beings like ourselves! The lotus-born Brahmā, his sons Nārada, Vrigu and others, Kumāra, Kpila and Manu, are all ignorant of the ordinances of religions? They do not stop Hara as transgressing the scriptural rules. This most impertinent and vile Kshatrya—who, contemning the wise and the learned, reproves the preceptor of the world whose lotus-feet are meditated on by the above mentioned gods, and who is the holy of holies,—is surely deserving of condign punishment. Neither is this person worthy of attaining the feet of Vaikuntha (Krishna), reverentially worshipped by the great sages; for he is insolent and full of egotism. O son! therefore do thou be degenerated into the wicked existence of the Asuras, so that thou mayst not be able to harm the great, any longer.

THE AUSPICIOUS SUKA said:—Oh Bharata! thus accursed, Chitraketu descended from his car and tried to propitiate Sati, saluting her with his bent head.

CHITRAKETU said:—O Ambikā! I do receive thy curse, with my folded hands; for what is spoken by the gods to mortals is surely their destiny. Everywhere and at every time, animals blinded with ignorance, being turned on the wheel of life, come upon happiness and misery. Neither self nor any other agent is the creator of happiness or misery; the ignorant only, think them to be so. This world is an illusory river of the principles and in it there is no very great distinction between a curse and grace, heaven, and hell, and happiness and misery. The One supreme Deity through his own illusive energy creates beings, their happiness and misery, and their freedom and slavery, but He himself is devoid of

them. He has none sharing his love and none sharing his hate; he has neither relatives nor kindred, neither friend nor foe. Regarding every one and every thing, with an even eye, that unstained Being has no attachment for happiness and so there is no room for anger in him. Still, righteous or otherwise, the actions, which are done through his energy of illusion, are capable of producing the happiness or misery the weal or woe, the bondage or freedom, and the life, death or worldliness of beings. Therefore, O wrathful goddess! do not think, that I am trying to appease thee, so that thou mayst release me from my curse; but, O most chaste lady! I beg thy pardon for having uttered anything that thou mayst consider as wrong.

O repressor of enemies! thus having appeased both Girisha and his consort, Chitraketu went away in his own car, before their wondering eyes. Then the God Rudra spoke to the goddess Rudrāni in the following manner, whilst the divine sages, the Daityas, the Siddhas, and others present in the assembly, listened to him.

THE AUSPICIOUS RUDRA said:—O thou of a dainty waist, dost thou appreciate the nobleness of the high-souled servants—cherishing no desire—of Hari that God of wonderful deeds. Those persons who are greatly devoted to Nārāyana, are afraid of none; they look upon Heaven, Hell, and Emancipation with an equal eye. In his sport the supreme God dispenses bodily forms to corporeal beings in consequence of possessing which, the duality of happiness and misery, life and death, and, curse and grace visits them. The difference which persons find between prosperity and adversity in respect of themselves, is, like the mistake of confounding a garland with a serpent, the result of ignorance. Those people, who bear (a heart-felt) reverence towards Vāsudeva, and whose source of power is their knowledge and absence of worldly desire, have no other protector to seek. Neither myself, nor Virinchi nor Kumāra nor Nārada,

nor the sons of Brahmā, nor the ascetics, nor the chiefs among gods, can dive into his designs. How is it, then, possible for those gods who are only composed of very small portions of him, and who think themselves independent, to understand His real nature? He has no object of love or of hate neither friend nor foe; he being the soul of every being, is beloved of all. This great, peaceful and impartial Chitraketu, is a very favourite follower of Achutya and so am I. Therefore, thou shouldst not wonder at the conduct of the peace-loving, high-souled and impartial devotees of the great Lord.

THE AUSPICIOUS SUKA said :—O king! the goddess Umā, having heard the words of the almighty Siva, became very much satisfied and all her doubts were dispelled. Though Chitraketu could have cursed the goddess in revenge, yet he did not do it, but took her curse on his own head; surely this indicated his high moral nature. Chitraketu then sprang as a Dānava out of the sacrificial *Dakshinagni* of *Tastrā*; and he was called Vritra and was gifted with a knowledge direct and inferential. I have now answered your question in detail, regarding the cause of Vritra's birth in the Asura class, and his attachment towards the great Lord. By hearing of this sacred history of the high-souled Chitraketu, and of the glory of the devotees of Krishna, men are released from the fetters of this existence. He, who, with his thought fixed on Hari, every morning recites this history with reverence and with accurate enunciation, attains to the best and highest mode of existence.

CHAPTER XVIII.

THE AUSPICIOUS SUKA said :—O great observer of vows! Prisni, the wife of Sabitā, gave birth to Sāvitri, Vyāhriti, Trayee, Agnihotra, Pasu, Soma, Chaturmāsya, and the Mohamakhas; and Bhaga's wife, Sidhi, gave birth to, Mahima, Bivu, and Pravu, and to a most beautiful daughter named Assi. The wives of Dhātā, Kuhu, Sineebali, Raka and Anumati, respectively brought forth Sayam, Darsa, Prata and Purnamāsa. Samanantra on his wife Krya, begot the Fires, called the Purishyas. Charsani was the wife of Varuna, and bore in her womb Bhrigu, and also the Yogee Vālmiki who formerly was born out of ant-hills. Agastya and Vashista were the common sons of the sage Mitra and Varuna, for both these Rishis, fired with lust at the sight of Urvasi, dropped in her presence their seed in the same earthen pot. Mitra also generated three other sons, by name Utsarga, Arista and Pippala, on his (duly married) wife Raibati.

O son! we also heard that Indra begot on his wife Paulomi, three sons, whose names were Jayanta, Rishava, and Midrusa. On his wife Kirti, Urukrama, who had through his *Maya* formerly assumed the form of a dwarf, begot a son named Brihatsloka. He (Brihatsloka) also became the father of Souvaga and others. We shall tell you in detail here-in-after, all about the prowess, qualifications and actions, of the high-minded Kaçyapa, and how he was procreated in Aditi.

Now I shall tell you all about those sons of Kaçyapa, who were called Daityas, and among whom were the auspicious Vali and Prahlāda, the devotees of Vishnu. Diti had two sons, by name, Hiranyakaçipu and Hiranāksha who were held in great estimation both by the Daityas and the Dānavas. The Dānavi Kayadhu, daughter of Jamva, the

wife of Hiranyakaçipu gave birth to four sons, named Sanghrāda, Anuhrāda, Hrāda and Prahlāda. Their sister Sinhikā, given in marriage to Viprachita, became the mother of Rāhu, whose head Hari cut off with his disc whilst he was in the act of drinking Amrita (ambrosia). Mati the wife of Sanghrāda, gave birth to Panchajana. Hrāda's wife, Dhamani brought forth Batapi and Ilbala; this Ilbala cooked Vātapi for the meal of Agastya who had repaired to them as a guest. Vaskala and Mahisa were the sons of Anuhrāda, by his wife Surya; and Virochana was the off-spring of Prahlāda by his wife Drarvi Virochana begot Vali, who again, on his wife, Asanā, begot an hundred sons, the eldest of whom was Vana. His (Vali's) fame, which is worthy of being expatiated on, shall be described hereinafter. This Vana, after a prolonged worship of Girisha, obtained the leadership of his (Girisha's) followers; and even now the great Lord could be found with him, as the guardian of his city. The forty-nine Marutas, (wind) gods were also the sons of Diti. Having no issue, they were rendered homogeneous with the gods, by Indra.

THE AUSPICIOUS KING said:—O preceptor! how were these Marutas rendered homogenous with the gods, by Indra? And how did they relinquish their Asura nature, which had been born with them? What good did thy do to Indra? O Brahman! these sages with myself, are very anxious of knowing all about this matter; therefore mighty being, be pleased to explain it to us.

THE AUSPICIOUS SUTA said:—O Satrāyana! Vādarayani, versed in all knowledge, hearing with regard the king's few but sensible words, sincerely praised him, within his heart, and thereafter thus spoke.

THE AUSPICIOUS SUKA said:—Diti, whose sons were all slain by Indra, with whom had sided the great Vishnu, thus began to think within herself, whilst she was burning with the fire of rage, kindled by sorrow.

"When shall I rest in peace, after having destroyed that crooked, heartless and sinful Indra, who slew his brothers and who is given to the gratification of his senses. The designation, even of that body, which now belongs to one who is called a lord, was nothing more than worms, filth or ashes. Then, can he be said to know his own interests, who oppresses others for the benefit of such a body, seeing that, as a penalty for such tyrany, he is sure to be condemned to a life in hell? Any how I must have a son, powerful enough to humble Indra's pride, who has grown very arrogant by thinking this (frail) body to be ever-enduring. O king! knowing the compassing of the pleasures of her husband, to be the best means of securing her object, that woman, intimate with the knowledge of human nature, very soon succeeded in ingratiating herself into his good graces, by means of love, self-control, attachment, devotion, sweet words, smiles, and side-long glances. In this way even a learned man, is made a slave by his beautiful wife. When this hen-pecked husband is reduced to this plight, it is no wonder, that he should say 'yea' to every wish of his wife. In the beginning, the lord of men, (Prajāpati,) finding the male portion of created beings companionless, out of the remaining half of his body, created the females by whom the fancy of people has been ensured.'

O son! the mighty Kaçyapa greatly pleased with the services of his wife Diti, one day greeting her, thus smilingly spoke unto her.

THE AUSPICIOUS KACYAPA said:—O unblamable female of shapely thighs! I am pleased with thee, ask any boon of me. What object of desire in this or in the next world, can not be realised by a female, whose husband is pleased with her? A husband is truly said to be the supreme deity to his wife. The great lord Vāsudeva, the heart of every being and the husband of Sri, is worship-

ped in the person of the gods, by people who ascribe to him different images and names; but by women he is worshipped in the person of their husbands. O lady of slender waist! therefore it is, that wives devoted to their husbands, and desirous of their own welfare, should with a singleness of purpose worship their husbands who are their soul and highest deity. O gentle woman! as I—thine husband—have been worshipped with reverence by thee in this manner, I am willing to gratify that desire of thine, which is incapable of being attained by unchaste women.

DITI said:—O Brahman! if thou art disposed to confer on me a boon, grant me an immortal son who shall be powerful enough to kill Indra, who has murdered both of my sons and made me a bereaved mother.

Hearing her words the Vipra became greatly agitated and lamented saying:—

'O what great sin hath clung to me to-day? Wretch that I am, I shall without doubt be hurled to hell, for I have suffered my heart to be captivated by the charms of a woman, and for I find pleasure in wealth and in the enjoyment of the senses. What can be the fault of this woman, seeing that she has only followed the propensity of womanly nature! Fie fie on me, who am ignorant of my own interests, and who have lost my self-control. Who can penetrate into the purposes of women, whose faces are like full-blown autumnal lotuses, whose speech is as nector to the ear, but whose hearts are sharp like razors? Truly women bent on realising their own desires, do not stay for their beloved beings; they can themselves murder their husband, sons or brothers, or cause them to be murdered (by others). I can not belie my promise of granting her desires, nor is Indra deserving of death; the following, meseems, is the best means to pursue.'

O son of Kuru! thinking thus within himself, the great Māricha, whilst blaming his own thoughtlessness, angrily spoke.

THE AUSPICIOUS KACYAPA said:—O gentle dame! if thou strictly observest the following religious vow, thou shalt be blessed with a son who will be friendly to the enemies of the gods and who will slay Indra.

THERE AT DITI said:—O Brahman! I will observe the vow; tell me what acts are to be performed (by me) and what are prohibited; and also, what acts shall destroy (the due observance) of the vow.

THE AUSPICIOUS KACYAPA said:—Thou shalt not oppress any being,, curse (any creature) or utter any falsehood; neither shalt thou cut thy nails, nor shave thine hair, nor touch inauspicious things or beings; nor bathe in water nor indulge in anger nor hold converse with the wicked. (Thou shalt not) wear unwashed clothes, or garlands worn by others; thou shalt not eat any food cooked by a Vrisala, polluted by ant, or touched by a woman in her courses; neither shalt thou take the leavings of meals, nor any kind of flesh. Thou shalt drink water with thy joined hands. Thou shalt not go out on the evening, without having previously touched water or curbed thy speech, or with thy body unclean and uncovered, and bare of ornaments, or with thy hair dishevelled. Thou shalt not lie down, without having duly washed thy feet, or with thy feet wet, or with thy head placed towards the north or the west, or with any body else, or with thy person nude; or during either of the twilights. Wearing washed garments, with thy mind and body purified and clensed, thou shalt worship, before taking thy morning meal, cows, Vipras, Sri, and Achutya. Thou shalt also worship those women whose husbands are alive, with garlands, perfumes, and ornaments. Thou shalt also serve thy husband, having adored him; and also meditate on thy husband conceiving him to be within thy abdomen.

If, for a year, thou canst strictly observe this vow capable of conferring offspring on people, thou shalt have a son equal to the destruction of Indra.

O king! the high-minded Diti, having assented, was impregnated by Kaçyapa, and began the observance of her vows in right earnest. O bestower of honor! the sagacious Indra being apprised of the designs of his mother's sister, went to her hermitage, and tried to please her by serving her in many ways. Every day, at the proper time, he presented her with flowers, fruits, roots, Kuça, sacrificial fuel, leaves, earth, water, and sprouts gathered from the forest. O king, like a cunning deer-hunter, disguised in the form of a deer, Indra waited upon Diti, absorbed in the performance of her vow, for the purpose of detecting any flaw in the discharge of her vow. But, O lord of the earth! with all his sharpness, Indra could not find out a single flaw, in the observance of her vow. Thereat he was oppressed with extreme anxiety, and pondered over the means of realising his own welfare. One evening, as ill-luck would have it, she became unclean, and fatigued in consequence of the severity of her religious observances, she fell asleep, clean forgetting either to touch water or to wash her feet therewith. Espying this fault, at that moment, Indra, versed in Yoga, by means of his Yoga energy, entered into the womb of Diti, deprived of consciousness by sleep. Then with his thunderbolt, he sundered in seven her fœtus of golden effulgence; and again he divided each of these (crying out in pain) into seven other parts, at the same time bidding them not to cry. O king! when Indra was in the act of cutting them, these parts of the fœtus, with joined hands said;—'Wherefore dost thou torture us? We are thy brothers, Mārutas by name.' The Kausika said, 'never fear; you all are my bothers having the same nature with me; and shall be mine own followers, and called Mārutas'. Like thyself, who did not die by the arms of Drona's son, through the mercy of Srinivāsa, the fœtus inside Diti's womb, though wounded in many places with the thunderbolt, did not die on account of the mercy of the same Srinivāsa. By worshipping the first Being even once, men obtain the

self-same form with the Purusha. Then how was it possible for Diti's fœtus to be destroyed, considering that she adored Him for nearly a year? These Mārutas with Indra raised the number of the gods to fifty; these were made to drink *Soma* by Hari, after their mother's defects had been purged out of them. Awaking, Diti found her sons radiant like fire, standing before her with Indra. That stainless lady was greatly rejoiced at the sight. Then after a while she asked Indra saying, "O son, I underwent the severities of this vow, with the view of obtaining a son, who would be a terror to the celestials; I expected to have one child only, how comes it, that there are nine and forty sons. Relate to me the truth—if you know it—about this matter; but speak no falsehood.

INDRA said:—O mother! selfish and impious, I, coming to know the end of thine endeavours, have come to thee and detecting a foible in thy self, have destroyed thy fœtus. Thy fœtus cut in seven peices by me, has become seven male children, each of these again was divided into seven parts. Still they did not die. Having seen this marvel, I ascertained, thou hast attained unto some great success, which sometimes follows the worship of the great Being. Those persons, who are free from all desire, and who worship the almighty God-head without even cherishing the wish of realising the final beatitude, are said to know their interest well. What wise men would worship god, the soul, the lord of the universe and the giver of spiritual advancement, with the view of asking worldly prosperity of him, which can be found even in hell.

O high-minded lady, O mother! it behoveth thee to forgive the wickedness of me, a crooked wretch, in as much as thy fœtus has revived by a stroke of good fortune.

THE AUSPICIOUS SUKA said:—Then Indra, with the permission of the highly-delighted Diti, led her with the Mārutas to Heaven. Thus I have told you all about the

question that you had put to me, regarding the auspicious birth of the Mārutas. Inform me, what shall I relate to you next.

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CHAPTER XIX.

THE AUSPICIOUS KING said:—O Brahmana! I wish to know the Vrata Pungsavana, which you have mentioned even now and the performance of which gratifies Vishnu.

THE AUSPICIOUS SUKA said:—In the beginning of the light half of the month of Mārgasira a wife with the permission of her husband, should commence the performance of this vow, which is capable of conferring all our desires on us. Having bathed, cleansed her teeth, and worn a white apparel and ornaments, she should question concerning the birth of the Marutas, the Brāhmanas, and hear from them an account thereof; and then she should worship the Great one with Sri, before eating her morning meal.

"Salutation unto thee who hast created all things, to thee who art impartial and who hast attained the fruition of every desire. Salutation unto thee, who art the Lord of the great goddess of fortune, and in whom dwell all the Siddhis. Thou art truly called the Great one, and the Lord for mercy, prosperity, prowess, glory, energy and all other divine excellences wait upon thee. Salutation unto thee, O mother of the Universe! O wife of Vishnu, O mighty illusion! O thou, that art endowed with all the marks of the Mahāpurusha. O thou of almighty parts, be propitious unto me. Salutations unto that Great one, the Mahāpurusha, the most magnanimous (being) and the lord of the Goddess of good fortune staying together with her; I offer thee these things as sacrifices." Invoking Vishnu with this sacred formula, offerings

of *Arghya*, of water for washing the feet and for ablution, of bathing garments, a sacred thread, ornaments, fragrant substances, incense, a lamp, and with other articles, should be made with a concentrated mind. Then with the remnants of the sacrifices, twelve offerings should be burnt in the fire, with the following sacred formula. 'Om! salutations unto the almighty Mahāpurusha, the lord of the Goddess of good fortune, Shaha'. If one is desirous of securing all worldly prosperity, he should, every day worship with a devoted heart, Sri and Vishnu, who both are the bestowers of all boons and who are the sources of all benediction. Then bowing down his head to the ground, with his heart overflowing with devotion, one should ten times meditate this sacred formula within himself, and then he should chant this hymn. 'Ye both are the rulers of the Universe, the prime causes of the worlds. This one is Prakriti, the subtle, insurmountable illusive energy. Thou art her lord and the excellent Purusha. Thou art all sacrifice, whilst this goddess is the labour undergone in the performances of the sacrifices; she constitutes the acts performed during the sacrifices, whilst thou dost appropriate the fruits of all these. This goddess is the emanation of the principles, whilst thou art their emblem and thou also enjoyest these. Verily, thou art the soul of all corporeal beings, thou art their good fortune, thou art their bodies, their senses, and their lives. Thou art the mighty designation and the form. Thou art the revealer of these and their abode. O illustrious ones! Ye both are the supreme Deities and the bestowers of boons. May all blessing betide us through your grace!'

After this eulogy, the offerings should be taken away, and then Srinivāsa—the conferrer of boons—with Sree, should be worshipped, with water offered for washing their mouth. Then the leavings of the sacrifice, should be smelt, and Hari should be again praised with hymns and worshipped with heart full of reverence. The wife should also devotedly worship the husband, identifying him with the Mahāpurusha and should furnish him with those things which he likes. The husband, with a loving heart, should in his turn, perform in conjunction the Various acts, great and small, which she shall perform. The husband and the wife, are both equally entitled to its benefits, even when the vow is observed by either of them. If the wife is disqualified to perform it, the husband shall observe it with a proper concentration of mind. If this vow, to Vishnu, is duly observed, with offerings of wreaths, perfumes and ornaments given to Brāhmanas

and married ladies, then the performer is never separated from his or her children. In it the great Hari, shall always be worshipped with proper devotion and rites.

Then allowing the Deity to repair to his own residence, one should, for the purification of self, and the gratification of all desires, eat the things offered to the God.

Thus having spent a year, or twelve months in the performance of this religious ceremony, a chaste woman should observe a fast, on the last day of the month of *Kàrtika*. At the break of the following day, having rinsed his mouth with water and worshipped Krishna, her husband should offer into the fire, twelve oblations consisting of *Charu* with clarified butter, duly cooked in milk, according to the rules of cooking sacrificial oblations. Then taking on his head the blessings pronounced by the pleased Brāhmanas, he should bow down to them with reverence, and then begin eating his meal (portion of the *Charu*). Then curbing his speech, he accompanied by his friends and having his preceptor before him, should hand over to his wife the remainder of the *Charu*, which is capable of conferring progeny and good fortune.

Duly performing this ceremony, a person obtains his objects of desire; and when observed by a woman, it confers on her good fortune, prosperity, children, reputation, and abode, and bestows longivity to her husband. By observing it, a maiden is blessed with a excellent husband, a widow obtains the best of existences on being purged of all her sins. A bereaved mother has her sons revived and becomes mistress of vast wealth; a wretched woman turns fortunate, an ugly and bad-looking woman, becomes fair and beautiful, and the sick and the suffering, being cured of their maladies, obtain new and able bodies, with all their senses in tact. A reading of this account, at the ceremonies known as the Abhyudayas, greatly pleases Gods and the deceased forefathers; and at the end of *Homas*, *Hari*, (the God of) Fire, and Sree, very much gratified, grant us all our desires.

O king! now I have recounted unto you, the holy (history of the) birth of the Mārutas, and also the (history of the) great vow of Diti.

END OF BOOK VI.

said to Vali) :—O thou having the army like that of Indra, O great king, may good betide thee; do thou, encircled by thy kinsmen, proceed to Sutala which is aspired after even by the celestials. What to speak of others even the Lokapālas shall not be able to vanquish thee there; my discus shall despatch those Daityas who shall transgress thy commands. I shall perfectly protect thee along with thy retinue and dresses; thou shalt always, O hero, behold me near that place. And thine demonaic ideas (created) in the company of Daityās and Dānavas shall be immediately destroyed by thine beholding of my prowess.

CHAPTER XXIV.

THE AUSPICIOUS SUKA said :—The high-minded Vali liked by all the sages, having his eyes filled with tears begotten of joy and with folded hands, said in accents choked with tears, to the ancient Purusha who had said this.

THE AUSPICIOUS VALI said :—Oh! even the attempt at the salutation unto thee, is capable of accomplishing the object of thine votaries, since this has made this vile Asura the object of thine favour which was not obtained before even by the Lokapālas.

THE AUSPICIOUS SUKA said :—Thereupon having said th Vali bowed unto Hari,—Brahmā with Bhava, and being rele ed, entered Sutala with the Asuras. Having thus conferre upon Indra the three worlds and satisfied the desire of Adi the Lord governed the entire universe; and beholding his own grand-son, released, attain to (the Lord's) favour, Prahlada, over-flowing with devotion, said.

THE AUSPICIOUS PRAHLADA said:—O lord having thine feet adored by those who are adored by the entire universe, this thine favour, that thou becomest the protector of the forts of the Asuras, even Brahmā, Maheswara and Lakshmi have not obtained, what to speak of others. By drinking the honey of thine lotus-feet Brahmā and other celestials have been enjoying their respective prosperity; how have we, born in the wicked and deceiptful species, attained to the position of thine merciful looks? Thine action is wondrous; by thy illusive energy above the range of meditation, thou dost easily create this universe; and being omniscient and omnipresent thou dost impartially look towards all; thy nature it is hard to reconcile; being fond of thine votaries thou dost assume the nature of an all-giving tree.

The Lord said:—May good betide thee, O Prahlada—do thou go to Sutala and enhance the delight of thy kinsmen, being in the company of thy grandson. Thou shalt always behold me stationed there with the mace in my hand; the fetters of action shall be snapped by the delight of thine seeing me.

THE AUSPICIOUS SUKA said:—O king, the pure-minded Prahlada, along with Vali, having placed his folded hands on his head, accepted the command of the Lord; and the leader of all the Asura hosts, having circumambulated the Prime Purusha with humility and at his behest, entered Sutala. Thereupon, O king, Nārāyana said to Sukra who was seated near amongst the Ritwijas in the assembly of those who are conversant with Brahman:—"Do thou now, Brahman, make up the deficiency of thy disciple in the celebration of sacrifice, since all inequalities in action are considered equal by the look of a Brāhmana."

SUKRA said:—How can there be inequality of action for him by whom thou, the lord of action, the sacrificial male being and lord of sacrifices, hast been worshipped by all means. All the deficiencies arising from Mantra, Tantra and

from the distinction, of place, time and person as well as from presents, are rendered whole by the recital of thy glories; still, since thou sayest, I shall carry out thy command, O great one, for the greatest well-being of men consists in satisfying thy behest. Thus delighting in Hari's command, Ushanas, along with all the Brāhmana saints, made up the deficiency of Vali's sacrifice. O king, having thus begged the earth of Vali, in the shape of a dwarf Hari conferred the three worlds upon his brother Indra which had been pilfered by his enemies. Thereupon for accomplishing the pleasure of Kacyapa and Aditi and the well-being of all creatures, the celestials, Rishis, manes, Manus, Daksha, Vrigu, Angiras and other Munis, the patriarch Brahma along with Mahesha and Kumāra made that dwarf lord over the regions and the Lokapalas. Then the dwarf expert in protecting all the Vedas, the deities, Dharma, fame, prosperity, auspicious ceremonies, heaven and emancipation, was appointed Upendra for the prosperity of all; and all the creatures, O king, greatly delighted thereat. Thereupon Indra obtaining the three worlds and placing that Dwarf before (him) in the celestial car, welcomed by Brahma and the Lokapalas, took him to heaven. Indra (governed) it by the strength of the arms of Upendra; and enveloped with great prosperity and having his fear removed, he was delighted. Brahmā, Siva, Kumāra, Vrigu and other ascetics, O king, the manes, all the creatures, Siddhas and celestial beings, eulogising that wondrous action of the Divine Vishnu, repaired to their respective quarters. And Aditi's fame was established all over. O Parikshit, I have thus recounted to you, in entirety, the glories of the Lord of great prowess, which remove the sins of the hearers. One, who can by force see the end of the glories of the highly powerful Lord, can count the sands of the earth. Thus the persons versed in Shastras have said :— 'Who amongst men, born and about to be born, has attained to the other side of the glories of the Perfect Purusha? He

who listens to this account of the incarnation of Hari of wonderful deeds, the God of Gods, attains to an excellent state. And wherever, in sacrifices for the gods, in rites for the manes and social ceremonials, this story of the incarnation is recounted all the actions are duly performed; even this is known by the learned."

CHAPTER XXIV.

THE KING said:—"O thou gifted with spiritual wealth, I wish to hear of the first incarnation of Hari of wonderful deeds in which a fish-form was assumed (by him) through his illusory powers. Why did the Lord, like one assailed by actions, assume the fish-form hated of all and irrepressible for its partaking of the quality of darkness; it behoveth thee, O thou gifted with spiritual wealth, to relate the account of the illustrious Lord, conducive to the felicity of all.

THE AUSPICIOUS SUKA said:—Being thus accosted by Parikshit, the divine Vādarayani related the account of Vishnu when he assumed the form of a fish.

THE AUSPICIOUS SUKA said:—He, at times, assumes forms being desirous of protecting the kine, Brāhmanas, the celestials, Vedas, piety, virtue and wealth. The Lord, like the air, wanders in various elemental forms, but does not assume them in consequence of His being shorn of all qualities. O king, when at the end of the past Kalpa, Brahmā disappeared in consequence of his sleep, the earth and all other regions were sunk in the ocean. Hayagriva, the King of Danavas, pilfered the Vedas issuing from the mouth of Brāhma while he was lying asleep under the influence of Kāla. Being apprised of the action of Hayagriva, the king of Dānavas, the Lord Hari assumed the form of a fish. Then one great

royal saint named Satyavrata, devoted to Nārāyana, was engaged in devout penances on the surface of the water. In this great Kalpa, he became the son of Vivasvata celebrated under the name of Srāddhadeva and was conferred upon by Hari the sovereignty of Manu. Once on a time, while he was offering water in (the river) Kritamāla, he obtained one fish from the water in his palms. O Bhārata, Satyavarta, the king of Dravida threw into the water of the river the fish in his palms together with the water. (The fish) piteously said to that highly merciful king :—"O king, O thou kind unto the poor why dost thou throw me, terrified as I am, in the water, unto various acquatic animals who had slain my kinsmen." Not knowing (that the Lord) had assumed the form of the fish for extending favour to him, he made up his mind for protecting the fish. Hearing (its) piteous words, the king stricken with pity, brought her to [illegible] filled with water. She so much grew up, in that Kamandalu, in one night that being desirous of releasing herself, she said to the king :—"I can live in this Kamandalu with great difficulty, do thou ascertain for me a large habitation where I may live happily." Taking it therefrom he threw it into a big jar full of water; being thrown in it she grew in a moment into the dimension of three cubits. (She again said) :—"Even in this water, O king, I do not live happily. Give me spacious room who have sought thy shelter." Then, O king, taking her up he again threw her into a tank; she then occupying it with her body assumed the form of a huge fish. (She again said) :—"O king, even this water of the tank does not conduce to my ease; resorting to some means that I may not die before, do thou place me in a lake." Being thus accosted, the king placed her in a deep and inexhaustible lake. And while he was about to throw her growing to the dimension of the lake, into the ocean (the fish) said :—"O hero, it does not behove thee to leave me here where Makara and other acquatic animals shall devour me." Being thus puzzled by her charming speech, the king said :

"Who art thou who art infatuating me in the shape of a fish? I have neither seen nor heard of the prowess of an acquatic animal that can, in one day, increase so much in its form as to occupy a tank extending over a hundred *yoganas*. Forsooth, thou art the undecaying [illegible] Nārāyana, and hast assumed the form of a fish, for [illegible]ng the creatures. Salutation unto thee, the foremost of Purusha, the lord of creation, preservation and destruction; O lord, thou art the soul and refuge of us all who are thine votaries; all thine incarnations are for the behoof of the creatures. [illegible] know, for what thou hast assumed this form. O thou [illegible]ing lotus eyes, resorting, to thine feet, who art the friend and beloved soul of all, is never fruitless unlike that unto others who are proud of their bodies, since thou hast manifested unto us this thy wondrous form."

The king [illegible]yavrata having said this, the lord of the earth, having the form of a fish, desirous of sporting in the ocean of dissolution at the end of a yuga, expressed his desire; for the lord is always fond of his devoted votaries.

THE LORD said:—O slayer of enemies, on the seventh day, after this, *Bhur, Bhuva* and others—all the three regions shall be drowned in the ocean of dissolution. O king, when the three worlds will be on the verge of being drowned in the ocean, a huge boat despatched by me shall approach thee. Then taking all sorts of Oshadhis, great and small, encircled by the seven Rishis and with all creatures do thou get on board the boat and thou shalt be able to roam about, without any difficulty. There being one ocean and all devoid of darkness, thou shalt have the effulgence of the Rishis; on the boat being shaken by the powerful wind, do thou with a huge serpent tie it to my horns when I shall come there. O lord, as long as the night relating to Brahman shall last, I shall roam about attracting thee with the Rishis in the boat in that ocean of dissolution. Thou shalt (then) be able to comprehend, in thy mind, my glory spoken of by the Great

Brāhmana as related by me with reference to thy query." Having thus instructed the king, Hari disappeared. He waited for the time of which Hrishikesha spoke. Spreading Kuça grass, with his face towards the east, the Royal saint sat there meditating upon the feet of Hari assuming the form of a fish. Thereupon the ocean rose inundating the entire earth—and the dreadful clouds increasing, seemed to be on the point of pouring their contents. Thinking of the Lord's command he espied a boat approaching; taking the ascetics, Oshadhis and creepers, he got up on it. The ascetics, then delighted, said to him:—"O king, meditate upon Keshava; he shall save us from this disaster and bring about our well-being." Thereupon being meditated upon by the king, one golden fish, having a horn, and a body extending over ten million of Yoyanas, appeared in the great ocean. As said before by Hari, he, fastening the boat to the horn with a huge serpent, delightedly chanted the glories of the slayer of Madhu.

THE KING said:—Thou art the great preceptor conferring emancipation, resorting to whose feet people, having themselves clouded with ignorance and worn out with the toil of the world at the root of which is ignorance,—obtain Him. He is ignorant and has his own work for his fetter; he engages in action for happiness; He is our preceptor, in whose service we can renounce desire for happiness and who snaps the fetters of the mind. May that eternal lord, who is the preceptor of preceptors, be our preceptor, by serving whom, a person renouncing ignorance, the dirt of the mind, attains to his true colour, as silver being burnt by fire, assumes its true colour. We resort unto thee, who art that Lord, a millioneth portion of whose delight the other celestials, the preceptor and great men combined, cannot 'guive. As a blind man takes another blind man as his guide, so an ignorant wight selects another such as his preceptor; we, wishing to know thine own course elect thee as our precep-

tor whose knowledge is like the sun and brings in relief all the senses. An ordinary preceptor instructs a person in unreal ways, by which he attains to ignorance hard to cross; but thou art eternal and instructest in eternal knowledge by which people attain to own (true) station, Thou art the friend of all, their beloved lord, soul, preceptor, and identical with their knowledge and desire; still men guided by false understanding and desire, cannot perceive thee, stationed in their hearts. But for awakening sense in me I seek thy shelter, who art the foremost of the celestials, and worshipful lord; O lord, do thou snap the fetters of egoism with thy words and display thy own true form.

The king having said this, the Divine Prime Purusha, sporting in the great ocean in the form of a fish, communicated unto him the truth, the celestial Purāna and Samhita having in it Sankhya Yoga and various works and various secret truths about the self; the royal saint Satyavrata, with Rishis seated in the boat, listened to the true knowledge about self without any doubt, communicated by the Lord and Brāhma. Brāhma rising at the end of the first dissolution, Hari, slaying the Asura Hayagriva, returned unto him the Vedas; and the king Satyavrata being endued with knowledge and discriminative knowledge by the mercy of the Vishnu became the Manu Vivasvata's son at this Kalpa. Listening to this dialogue between the Royal saint Satyavrata and Vishnu assuming the shape of a fish by illusion, people are freed from sins. Whoever, shall sing this incarnation of the Divine Hari duly, shall have his desire accomplished and attain to excellent state. I bow unto that fish of illusion, the cause of the universe, who, having slain the Danava who had pilfered the Vedas issuing out of the mouth of the Deity sleeping at ease in the water of the ocean of dissolution and lying an active, communicated them unto Satyavrata and the seven Rishis.

THE END OF BOOK VIII.

BOOK IX.

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A

PROSE ENGLISH TRANSLATION

OF

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BOOK IX.

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BOOK IX.

CHAPTER I.

THE AUSPICIOUS KING said :—I have heard of the innumerable periods of creation and destruction (of this universe) as described by thee. (I have also heard of) the infinite powers (grand manifestations) of Hari. I have heard that the holy and saintly Satyavrata, the king of Drāvira, who gained, at the close of the past Kalpa (a division of the duration of the world), spiritual knowledge by devotion to Nārāyana, became Manu, the son of Vivaswata. I have heard from thee of the kings; (the list being headed by) Ikshāku (who were all) sons of Vivaswata. O Brahman! describe unto us, who are always eager to hear, of the different families of those (kings) and their histories. Oh the supremely Eminent! relate unto us the prowess of all the past, the present and the future scions of those (families).

THE AUSPICIOUS SUTA said :—The adorable Suka (who) knew the ultimate Dharma, being thus questioned by Parikshit in the assembly of the worshippers of Brahmā, said, (as follows).

THE AUSPICIOUS SUKA said :—Oh the killer of enemies! hear in detail of (the history of) the progeny of Manu, which I am unable to describe, in detail, even in a hundred years. At the end of Kalpa, there was only the Supreme Being who is the soul of the present and past creatures. There was

nothing except this universe. Oh king! there appeared at the navel of the Supreme Being the blossom of a golden lotus in which was born the Self-create, four-mouthed (Brahmā). Marichi was born from the mind of the (Brahmā and) from the said Marichi, Kaçyapa was born. From him (Kaçyapa) and Aditi, the daughter of Daksha, (his wife) was born Vivaswān. Oh Bhārata! from him (Vivaswān) and Sanjna (his wife) was born Sradhādeva, a Manu. The said powerful, self-knowing (Sradhādeva) begat on his wife Sradhā ten sons. (They were) Ikshāku, Nriga, Sarjāti, Dishta, Dhrista, Karusha Narishyanta, Prishadra, Nābhāga, and Kavi. The powerful adorable Vashista performed a yajna (to propitiate) Mitra Baruna for children to the childless Manu (when he was without any issue) before. In the (said) yajna, Sradhā, the wife of Manu, who was living on milk only, having gone up to the priest reciting mantras, prayed for (birth of) daughters. Clarified butter being offered uttering the syllable *Bhashat*, and being requested by Adhyurja, the priest who was reciting mantras, (and who was) a Brāhmana, performed the yajna, (while) thinking (within himself) of that (request of Sradhā). Owing to that dereliction (of duty on the part of) the priest reciting mantras, a daughter, Ilā by name, was born. Manu not being much satisfied at seeing her (the daughter), said to the preceptor (as follows). "Ah what pity! Oh Lord! how this unexpected effect of cause (is possible) for you who worship the Brahma? There should not be such violation of mantra. You, who have known the Brahma, whose sins have been burnt (destroyed) by asceticism, have been engaged (to perform this yajna) and yet (there) has resulted this failure of expectation, like sin in the gods." The adorable grandfather (Vashista) hearing his aforesaid words, (and) perceiving the transgression on the part of the priest reciting the mantras, said (as follows) to the son of sun (*i. e.* Manu). "Owing to the transgression in your priest reciting the mantras, there has resulted this failure of

expectation. Yet, by my own (spiritual) powers, I will make thee father of good son."

Oh king! the said adorable, glorious (Vashista) being thus determined, and being desirious of bestowing on Ilā manhood, prayed to the Eternal Being.

The all-powerful, supreme Hari, being gratified, bestowed on her (Ilā) the wished for gift. Thereon, Ilā became Sudyumna, the best of human beings.

Oh Emperor! once on a time, the said warrior (Sudyumna) protected by armour, surrounded by a few ministers, taking a beautiful bow and most wonderful arrows, and riding on a Sindh horse, was out hunting in a forest. (He) went northwards while pursuing the games. He entered the charming forest down mount Sumeru, (where) there was sporting the all-powerful Siva with Umā. Oh king! the suppressor of enemies, the said Sudyumna, found himself (turned into) a female, and his horse a mare, as soon as he entered that forest. There (in that forest) his followers began, with failing heart, to look at one another, at finding their sex change (so suddenly).

THE AUSPICIOUS KING said :—Oh the adorable! why and from whom did that country acquire this virtue? Having put this question, our curiosity (has been) greatly (raised).

THE AUSPICIOUS SUKA said :—Once on a time, there repaired, by making all directions free from tinge of darkness, Suvrata (and other) Rishis to see Girisha. Having seen them (the Rishis), Goddess Amvikā (who was) naked became highly ashamed. Then (she) having risen from the lap of her husband covered (her) waist. Seeing them in the enjoyment of sexual pleasures, the Rishis returned, and went from there to the place of Nara Nārāyana. Bhagavān said this for the satisfaction of his wife: whoever will cross (the boundary of) this place, will turn into a female. Thence-forward, all male beings avoid that forest. She (Ilā) too, surrounded by (her)

followers, travelled from one forest to another. Now, Bhagavān Budha seeing her surrounded by females, desired her (for sexual intercourse) who was the best of women and promenading on the precincts of the hermitage. She, (who was very) handsome also wished the son of Somarāja (Budha, as her) husband. He (Budha) begat on her his son Purubarasha. Oh king! (we have) heard that the said Mānava Sudyumna (son of Manu) having gained such woman-hood, thought of Vashista. He (Vashista) seeing him (Sudyumna) in that plight and being greatly moved by kindness, worshipped Sankara for the manliness of Sudyumna.

Oh the Lord of mankind! The Bhagavān (Sankara) was pleased (and) to preserve the truth of his words, his darling's as well, said as follows. "He (Sudyumna) who belongs to your Gotra (family) will (alternately) be male for one month, and female in another month. Let Sudyumna in this way rule over the world at his pleasure." By the favour of (his) spiritual preceptor, (Sudyumna) regained, by turns, sufficient manliness, (and) ruled over the world. The subjects (however) were not satisfied with him. Oh king! He got three sons; Utkala, Saya, and Vimala. (They were all) virtuous and kings in the Deccan. Now, in course of time, the powerful, Lord of cities (Sudyumna) repaired to the forest making over (the sovereignty of the) world to Purubarasha, his son.

CHAPTER II.

THE AUSPICIOUS SUKA said:—Now Sudyumna, the son of Vaivaswata, having fared thus, Manu desirous of getting

children, performed religious austerities on the banks of the Yamunā for a hundred years. Then, Manu worshipped all-powerful Hari for (getting) children. He got ten sons, Ikshāku being the first-born, all resembling him.

Prishadhru, the son of Manu, who was made a cow-herd by his preceptor, fed the cows with attention and passing the nights in kneeling posture. Once on a time, when it was raining, a tiger made into the fold. The cows that were lying asleep got frightened, and rising, began to run about in the fold. The powerful tiger attacked a cow. Being frightened, she began to low. Prishadhru hearing the low of agony of the cow followed. In that dark night when even the stars were eclipsed, (he) took up in a great hurry a dagger and believing it to be tiger, cut off, unwittingly, the head of a cow. The tiger also being wounded by the dagger, lost his ear and rushed out, in great fright, leaving marks of blood on the way. Prishadhru, the suppressor of enemies, believed the tiger to have been killed; but at the break of day found Babhra, a cow, to have been killed and became sorry. The family-priest, Vashista, cursed Prishadhru, who, committed sin unwittingly, as follows. "Be thou, on account of this act, not even the worst of Kshatriyas, but a Sudra. Being thus cursed by the preceptor, Prishadhru accepted the curse with folded palms. The powerful Prishadhru stopping the semen (*i.e.* living in perpetual chastity) performed the Vrata, valued by the Munis. By his devotion to Bhagavān Vāsudeva, who is the universal Soul, the supreme God (and who is) Pure, Prishadhru became friendly to all created beings, isolated from companions, absorbed in meditation, and he gained tranquility of soul and complete isolation. (He) had his eyes restrained, would not receive anything from any body, would live on whatever (thing) happened to come unasked for. (And living in this way) he, absorbing himself in the Supreme Soul, became happy in having divine knowledge, and travelled over this earth like deaf and dumb and an inanimate being,

Muni (Prishadhru) who was thus deporting himself, having gone to forest, saw conflagration therein, and having cremated his body by that fire, obtained the supreme Brahma. Kavi, the youngest son of Manu, having lost desire for worldly enjoyments relinquished his kingdom in youth, (and) having repaired to forest with his friends, gained the supreme Being. From (Manu), Kurusha sprang up the Kshatriyas (known as) Kurusha. (They were) devoted to Brahmā, religious and rulers of the Northern Circars. From Dhrista, sprang up Kshatriyas (known as) Dhārsta who came to be Brāhmanas on earth, Sumati was son of Nriga. To him (Sumati) was born Bhutajyotih, to whom was born Vasu. Pratika was son of Vasu; Oghavān was his (Pratika's) son; who (Oghavān) had a son, called Oghavān and a daughter called Oghavati, whom Sudarçana married. To Narishyanta was born Chitrasena, to whom was born Riksha, whose son was Meedhan. Purna was the son of Meedhan, and Indrasena was his (Purna's) son. To Indrasena was born Bitihotra, Satyāçrava was the son of Bitihotra. Uraçrava was the son of Satyāçrava, and to him was born Devadatta. To him (Devadatta) Bhagavān Fire Himself (incarnated as his) son, and he was called Agnibeçya, who (Agnibeçya) became famous as the great sage Kānina Jātukarna. O king! from him (Agnibeçya) sprang up the race of Brāhmans (known as) Agnibeçyāyana. The descendants of Narishyanta have been described by me. Now listen to (the description of) the descendants of Dishta. There was (another Nābhāga) who became Vaisya on account of his bad acts. His (Nābhagā's) son was Valandhana, whose son was Bātsapriti. Prāngçu was the son of Bātsapriti. Know Pramiti (to be) the son of Prāngçu. Khanitra was the son of Pramiti, to whom was born Chakshusha, whose son was Rambha. Khaninetra was the son of Rambha, (and he was) virtuous.

Oh Emperor! king Karandhama was Khaninetra's own begotten son. Abikshit was the son of Karandhama. His

(Abikshit's) son was Marutta (who) became sovereign of the world, (and who was made to) perform yajna by the great ascetic Samvarta, the son of Angirasa. The yajna of Marutta was such that no other was equal to it. Whatever (utensils) there were in that yajna, were all made of gold and beautiful. (In that yajna) Indra was pleased by drinking *Soma* juice; the Brāhmanas by gifts; the Maruts were distributors and the Viçwadevas were members of the assembly.

Dama was the son of Marutta, and his son was Rajabardhana. To him (Rajabardhana) was born Sudhriti. Nara was the son of Sudhriti; and his son was Kevala. To him (Kevala) was born Dhundhumān, whose son was Vegavān. Budha was the son of Vegavān. To him was born Trinavindu, who was a king. Devi Alambusha, the best of Apsarās, married him (Trinabindu), who was the abode of many adorable qualities. Sons were born unto them, a daughter Ilabilā, as well.

The lord of ascetics, Biçrava, having learnt the ultimate knowledge from his father, begat on her (Ilabilā) a son named Dhanada.

His sons were Viçāla, Sunyabandhu, and Dhumraketu. King Viçāla, who raised descendants, built a city (called) Vaiçāli. Hem Chandra was his son. Dhumrāksha was the son of Hem Chandra. To his (Dhmrāksha's) son, Sanjama, were born Kriçaçwa and Devaja. To Kriçaçwa was born Somadatta who gained the best course obtainable by Yogis by worshipping the ultimate God of yajnas by sacrifice of horses (known as) Açwamedha.

Somadatta's son was Sumati, whose son was Janamejaya.

These famous descendants of Trinabundu were rulers at Vaiçāla.

CHAPTER III.

THE AUSPICIOUS SUKA said:—King Sarjāti, the son of Manu, was versed in the Vedas, who in the yajna performed by the Angirasas advised the line of action on the second day of yajna.

Sarjāti had a daughter by the name of Sukanyā who had charming eyes. He, having gone to forest with his daughter, went to the hermitage of Chyavana. She (Sukanyā) perceived a pair of luminaries resembling glow worm in the holes of an ant-hill (while) she accompanied by her maids of honour, was cropping plants in the forest. Then, the girl as if driven by fate pierced the luminaries in peurile simplicity with thorn. From them blood began to gush out. Forthwith retention of urine and fœces followed in the army. The sage of the kings, Sarjāti seeing that became astonished and said unto them. "Have you done any wrong unto Bhārgava? Verily some one amongst us, has defiled his hermitage."

Being terror-stricken, Sukanyā said unto her father:—"A little (offence) has been given by me: I have unwittingly pierced a pair of luminaries with thorn."

Hearing the said words of (his) daughter, Sarjāti got frightened and slowly pacified the Muni who lay buried in the ant-hill. Having learnt his (Muni's) desires, Sarjāti gave his daughter in marriage with the Muni (and) got over the danger. Then having embraced the Muni, he returned to his capital with heart full of devotion.

Sukanyā, the reader of hearts, having obtained the wrathful Chyavana (as) her husband, pleased (her husband) by careful soothing (and) nursing.

Now in course of time, the Nāsattas came to the hermitage of Chyavana. Worshipping them, (the Muni) said, "Oh

Gods! grant me youth. I shall offer you, who have not drunk *soma* juice, goblet-ful (of *soma* juice). Grant unto me that age and beauty which is desired by women."

The (divine) physicians became pleased and said, "be it so. Dive thou into this lake formed by the Sidhas."

Being thus addressed, the sage Chyabana (who was) stricken by age, whose skin was shrivelled and whose nerves and veins were prominent, plunged into the lake with Aswini-kumārs.

Then came out of the lake three beings (male) resembling one another, wearing best apparel, garland of lotus, and *Kundals* (circlets.)

Now, the chaste, beautiful (Sukanyā) having seen them (who were) all alike (and) as resplendant as the sun, could not distinguish (who her) husband (was), (and therefore) took the protection of Aswini-Kumārs.

Pleased with (her) chastity, (the Aswini-kumārs) pointed out to her (her) husband; and embracing the ascetic (they) went to Heaven by the (heaven-going) charriot.

Now, Sarjāti desirous of performing yajna, went to the hermitage of Chyabana. (There he) saw a being resembling the sun (seated) by the side of (his) daughter. The king (Sarjāti), not much pleased at heart, said to his daughter without blessing her, "what hast thou desired to do, that thou hast deceived thy husband, who is a muni and who is saluted to by the people? Oh thou unchaste! that thou servest that unknown paramour, having forsaken the age-stricken, uninviting husband? Oh thou who belongest to a noble family! why is then that different predilection which has brought this stain on the family? Shameless, thou harbourest this paramour! Thou hast thrown the family of thy husband, thy father's as well, into hell!"

Pure at heart (and) proud of her chastity, she said unto her father who was thus addressing her. "Oh father! This is the son of Bhrigu, thy son-in-law." Then she narrated to (her) father the whole (story of) how he acquired youth and beauty.

The king being astonished and highly glad, embraced (his) daughter.

Chyabana performed yajna for the warrior (Sarjāti) with *Soma*-juice, and by his own powers made Aswini-kumārs accept goblets full of *Soma*-juice, even though (they were) not entitled to drink *Soma*-juice.

Angry (Indra whose wrath) was excited at that injustice, took up the thunderbolt to kill him (Chyabana). Bhārgava paralised the hand of Indra (armed) with thunderbolt.

Thenceforward, all (the gods) agreed to the offer of *Soma*-juice to Aswini-kumārs (who were) as divine physicians, excluded (from the enjoyment of) *Soma*-juice at the yajnas.

Oh the suppressor of enemies! Sarjāti had three sons (by the name of) Uttānabarhi, Anarta and Bhurisena. To Anarta was born Rebata. (Rebata) having set up a city (known as) Kuçasthali in the bed of ocean, lived therein and ruled over countries called Anartas. He had a hundred qualified sons (of whom) Kukudmi was the eldest. Taking his daughter, (he) went to Brahmā in the Brahmaloka (which is) free from passions and ignorance, for a bride-groom for his daughter. The Gandharvas being engaged in rolling out exquisite music (Kukudmi) did not get any opportunity (to broach the subject) and waited a while; then, having made obesience to Brahmā spoke out his mind.

Having heard that Brahmā said smiling to him, "Oh king! death has removed those whom you have on mind (*i.e.*, selected). The sons, grandsons, even their descendants are not now heard of. Twenty seven *yugas* of time years have passed by. Oh king! go then, therefore, to Baladeva of great strength, and who is a manifestation of the God of gods; give your gem of a daughter in marriage to that best of man. Bhagawān Hari, the supporter of the Universe, the chanting and hearing of whose name is meritorious has, for the destruction of the weight of sin of the earth, incarnated a portion of His self"

Being thus directed, Kukudmi saluted Brahmā, and giving his beautiful daughter in marriage to powerful Balabhadra, returned to his capital which was abandoned by his brothers on account of the terror of Yaksha.

CHAPTER IV.

THE AUSPICIOUS SUKA said :—Nābhgāga was the son of Nabhāgā. His brothers allotted to him who was youngest, learned, ascetic and come from the house of spiritual preceptor, maintenance of his father as a share of ancestral property. "Oh brothers ! what have you allotted as my portion ?" said Nābhāga.

"Our father has been determind as your portion."

"Oh father ! why have my brothers made thee my portion ?" said Nābāga, "Oh my little child," the father replied, "do not place any reliance in that. The Angirashas are performing yajna. Receiving by turns, business in the yajna on the sixth day, they are, although meritorious, making blunders today in yajna business. Oh the learned, read you to those great personages two hymns about Vaisyadeva. They, who will be going to Heaven, will give unto you the remainders of their wealth in the yajna. Go you, therefore, to those (ascetics), He (Nābhāga) did as he was directed to do. They (the Angirashas) went (to Heaven) giving over to him the remainders of their yajna wealth.

When (Nābhāga) was going to take (the yajna wealth) a dark-looking person proceding from the north said unto him. "This wealth on the sacrificial ground belongs to me."

At this, (Nābhāga) the son of Manu said :—"All this has been given unto me by the Rishis."

(In this quarrel between us,) let your father be questioned. Thereat Nābhāga asked his (father). (His) father said, "In certain yajna, the Rishis allotted to Rudra all the wealth brought to the sacrificial ground. The said Deva (Rudra) takes the whole (from that).

Saluting him (Rudra) Nābhāga said, "Oh God! wealth on the sacrificial ground is your portion. Oh Brāhman, this has been said by my father. (Therfore) I please thee by (bending) my head.

As thy father has given honest (opinion) and thou also tellest the truth, (and) thou art learned in the Vedas, I give unto you the knowledge of the eternal Brahma. Take this wealth, the remainder of yajna, which is given by me to you. Having said this Bhagawān Rudra, the protector of the virtuous vanished.

He who meditates on this with earnestness in the morning and evening, becomes learned and versed in the Vedas and (gets) his own salvation.

Ambarisha was the son of Nābhāga. The curse of Brahmā which is never unavailing could not affect him, for Ambarisha was virtuous and deeply devoted to Bhagawān.

THE AUSPICIOUS KING said :—Oh Bhagawān ! I am desirous of hearing the character of that wise ascetic king (Ambarisha) whom the curse of Brahmā which is impossible to overcome, could not affect.

THE AUSPICIOUS SUKA said :—The eminently virtuous Ambarisha having obtained the earth consisting of seven islands, hoard of treasures (and) eternal blessing, considered all that (which is) difficult to attain by men (in general) as (unsubstantial) objects in dream; because people (even) knowing the perishableness of (earthly) riches, get plunged into delusion (at the loss of wealth). (He) became greatly devoted to Bhagawān Bāsudeva and His virtuous worshippers, by

which (devotion) he considered this universe (as worthless as) pebbles. He got his mind absorbed into the lotus feet of Krishna, (he engaged) his words in chanting the praise of Nārāyana; his hands in sweeping the temple of Hari; his ears in listening to the praise of Achyuta (Nārāyana); his eyes in observing the shrines containing the *Lingum* (image) of Mukunda; his limbs in touching the body of the servants of Mukunda; his sense of smell in taking the smell of *Tulasi* (dedicated to) His lotus feet; his feet in following in the wake of Hari; his head in saluting to the feet of Hrishikesh. (He used) the garlands, sandals and other things (not led by) desire of enjoyment, but as the enjoyment of devotion of the virtuous. Having dedicated all (his) acts to (the service of) Bhagawān Adhakshaja, (he) ruled over this world at the direction of the Brāhmans devoted to Him.

The said (king Ambarisha) worshipped God, the Lord of yajnas, on the banks of the Saraswati in Dhannya (country) by Aswamedha (performed by) Munis (headed) by Vaçishta, Ashita and Gotama; the donations and minutiæ of which (yajna) were performed at a great cost. In this yajna, the assistants at sacrifice and the family chaplains, clad in gorgious clothes, appeared equally beautiful with the Gods. His subjects hearing and chanting the praise of virtue-emanating (God) did not wish for Heaven, the favourite region of the Gods. For, the enjoyments (resulting from) wealths (which are) difficult of attainment, and one's own kingdom, cannot enthral (the heart of) the emancipated who see Mukunda (God) in their (inner) heart.

The said king having by such devotion, asceticism and virtues, served Hari, gradually abnegated (himself) from all (earthly) enjoyments. (He) restrained (his) inclinations rom houses, wives, children, friends, the best of elephants, charriots, horses, inexhaustible gems, ornaments, garments, and unlimited treasures.

The warrior (king) co-operated by (his) queen (who was of) the same character, observed, for a year, the austerity (known as) Dwādashi to worship Krishna. Once, at the close of the austerity, in the mouth of Kārtik having fasted for three days, and bathing in the Kālinda, (he) worshipped Hari in the (forest known as) Madhuvan. (Then he) devotedly worshipped Keshava and the virtuous Brāhmans (who were) emancipated, with dress, ornaments, sweet-smelling garlands, other presents complete with all requisites, observing the rules of great (religious) ablutions and with heart absorbed in Him. (Then the said king) sent (as present) to the ascetic Brāhmans at (their) home sixty millions of cows having horns encased with gold and hoofs with silver, covered over with precious cloth, affording (large quantity of) milk, accompanied by beautiful calves (and which were) mild and young.

Having first fed the twice-born (with) delicious, rich rice and being directed by (Brāhmans) whose desires were gratified, (the king) made preparations to break (his fast). At that time, Durbāshā (Muni) the very image of Bhagawān, became his guest. The king rising from (his) seat, greeted the guest with seat and (other) articles of worship. (Then) coming up to his feet, (the king) prayed to him to take (his) food (there).

Accepting the prayer of the virtuous (king), he went to perform the necessary (mid-day religious rites) and meditating on the Brahmā dived into the holy waters of Kālinda.

(There) remaining only half a moment of Dwādaçi to expire, the king (who was) conversant with *Dharma* began to consider, at that religious crisis, (the question of) breaking the fast with the twice-born. (There is) sin in transgressing a Brāhman, (as there is sin in) not breaking the fast at Dwādaçi. (Tell me, Oh Brāhmana !) by doing what good may betide me and sin may not touch me.

Therefore break the fast at (this) austerity with water alone, the Brāhmas said. The Brāhmans consider drinking (as) taking food (just as they consider) it fasting.

Oh the best of Kurus! the said ascetic king, (no sooner did he) drink water thus meditating in his heart the Nārāyana, (than) he saw the Brāhman coming.

Durbāshā (who had) performed the necessary prayers, having come from the bank of the Jamunā, and being saluted by the king, became aware of his (king's) acts by meditation. Shaking in anger, frowning, and with roughest of face (Durbāshā whose) appetite was indomitable, spoke to the king (standing) with folded palms.

Ah! observe the defiance to *Dharma* (made) by the cruel (king) who has been maddened by wealth, who is not devoted to Vishnu, and who believes himself to be God; who (the king) has taken (his) meal without feeding me who came (and who was) invited (to be guest). Forthwith will (I) shew the result (of thy misdeed). Having said this, being inflamed with anger and tearing off (his) matted hair, he to kill him (the king) made a discus as (horrible as) the fire of distruction.

The king did not stir from the place (though he) saw her (the discus) come towards the earth, dagger in hands, blazing (and) shaking (the earth). As fire burns the angry serpent (so) the mace sent by the Universal Soul for the protection of (His) servant burnt the *Kritya*.

Durbāshā seeing that (mace) proceed on, and his own efforts baffled, got frightened (and) fled in all directions for the safety of his soul. The blazing discus of Vagawān pursued him (the Muni) as conflaragation in the forest (pursues) the serpents. Muni (Durbāshā) perceiving the mace close behind ran (in the direction of) the Sumeru (mountain) to enter (its) caves. (Thus) he went to all sky, earth, caves, oceans, the worlds with the divinities protecting the regions (and) the Heaven. (But) wherever (he) went, there (he) saw the unbearable Sudarshana (the discus of Krishna). When he could get protection no where (became) terrified in mind and desirous of taking protection, sought (the protec-

tion) of God Birinchi (by saying). "Save me, Oh the creator! Oh the self-created! whose power is infinite."

THE AUSPICIOUS BRAHMA said:—At the close of Whose (mystereous) play (creative energy) at the time known as *Deviparardhaka* (a number equal to the full term of Brahmā's life) at the very winking of His eyes (who is) the soul of destruction (and who) intends to burn (the creation) this my region together with the universe will disappear. Myself, Bhaba, Daksha, Bhrigu and others; Prajesha, Bhutesha, Suresha and other gods all having been entrusted with laws for the well-being of mankind carry out (these laws).

Durbāshā, thus pursued by the discus of Vishnu, (and) being refused by Birinchi, sought the protection of Sarba, who dwells on the Kailāsha.

THE AUSPICIOUS SANKARA said:—Oh child! we are powerless over that great, ultimate Being (in whom and by whose desire) this universe containing the Self-create and like other Beings, and thousands other (such universes) will in time come to exist and get destroyed; wherein we all travel (in the course of the transmigration of our soul). Myself, Sanatkumārs, Nārada, Bhagawān Self-create, Kapila, Devala whose mental darkness has vanished, Dharma, Ashuri, Maricha and such others who have been emancipated (and) who are omniscient, do not being enveloped by illusion, know the illusions (caused by Him.) This weapon (discus) of the said Lord of the universe is truly unbearable for us. Seek thou His protection (and) Hari will bless thee.

Then, Durbāshā getting disappointed went to the region of Bhagawān known as Baikuntha, wherein dwells Srinivāsha with Lakshmi. Being burnt by the insuppressible fire of the discus, falling with trembling limbs to His feet, (he said) plaintively, "Oh Self-create! Oh the Eternal! Oh the Best-intentioned! Oh the Giver of the desired! Oh the Ruler of the Universe! protect me who has committed sin. I who did not know thy infinite power, have offended thy devotee.

O the Creator of the universe! the taking of whose name gives salvation unto the sinners in hell, wipe away that (sin of mine.)

THE AUSPICIOUS BHAGABAT said:—O the twice-born! I am sold to those devoted to me (and consequently) dependent; and my heart has been taken possession of by the good and the devotees. I am beloved of those devoted to me. O the Brāhman! I do not love my (own) soul or the extremely beloved Lakshmi (so much as I love) those devoted to me and (are) good, to whom I am salvation. How can I abandon those (devotees and the good) who, having renounced (their) wife, house, children, relations, (their own) souls and wealth, have become devoted to me, who am thus absolute? The virtuous whose hearts are fastened unto me, (and who are) indifferent (to pleasure and pain) have enthralled me, as a good wife (binds and enthrals) a good husband. (Those who have become) perfect by devotion to me, do not desire the four (different aspects of final emancipation) such as *contiguity* &c (which all are) purchased by (them) by serving me, what (possibility is there of their desiring) then other (riches) which will be destroyed in time? The virtuous are (identical with) my heart and I am the heart of the virtuous. The virtuous do not know anything beside me, (nor) do I know a particle apart from them. Forthwith go thou then to (seek the protection of) the Being from whom did spring, this thine envy. Dost thou not know, that the energy (meant to) injure the virtuous, brings evil unto the actor? (Truly) asceticism and knowledge are both for the emancipation of the Brahmans, (but then) they (asceticism and knowledge) produce contrary result (when handled by) imprudent agents. Oh Brāhman! go thou therefore, (hence). May good (betide) thee. Make the highly blessed king (Ambarisha) the son of Nābhāga, pardon (thee). Then will peace follow (thee.)

CHAPTER V.

THE AUSPICIOUS SUKA said :—Durbāshā thus persecuted by the discus, and directed by Bhagabat, went unto Ambarisha (and held his feet) with great sorrow.

He (Ambarisha) finding him (Durbāshā) thus supplicate and touch his feet, felt ashamed (and) being very much affected with kindness, worshipped the said discus of Hari (in the following strain).

(O discus!) thou art fire, (thou art) the adorable sun, thou (art) Moon, the lord of stars; thou (art) water; thou (art) earth; (thou art) the ethereal space; (thou art) air; (thou art) the object that can be perceived through the senses.

O Sudarshana! I salute thee. O the thousand-divisioned! O the favourite of the Vishnu! O the destroyer of all weapons! O the Lord of the world! order blessings unto the Brāhman. Thou art *Dharma*; thou art the nectar; thou art the truth; thou art yajna; thou art the consumer of all the yajnas; thou art the supporter of the creation; thou art the universal soul; thou art the (ultimate) energy; thou art the ultimate Being.

O the beautiful navelled! O the bridge (protector) of all the *Dharmas*! O the destroyer of the Asuras, the perpetrators of sins! O the supporter of the three worlds! O the (possessor of) the purest brightness! O Thee having as rapid speed as the mind! O the performer of the most wonderful acts! I salute thee. Darkness is killed by thy *Dharma*-begirt brilliancy, (by which) the vision of the noble-minded gets clear. O the Lord of the voice! thy glory is eternal, and the transient are all thy manifestations.

O the invincible (discus)! whilst thou, being hurled by Anjana and entering the army of the Daityas and Dānavas, incessantly cuttest off the arms, abdomen, thighs, legs, head and face (of the army), thou appearest brilliant in battle.

O the protector of the Universe! Thou art (the essence of) patience, and thou hast there been engaged by the Holder of man, for the destruction of the wicked. For the blessing of our race, do thou (this) good unto the Brāhmana, which is doing favour to us. If the gift (made by us) is rightly done, or if we have properly observed our own duties, or if our race has (emanated from) Brāhmana, then may the twice-born (Durbāshā) get rid of (all) dangers. If the absolute Bhagabat, the possessor of all the attributes, (has been) gratified by us (on account of our) self-consciousness in all created things, (then) may the twice-born (Durbāshā) get rid of (all) dangers.

THE AUSPICIOUS SUKA said:—Sudarshana, the discus of Vishnu (which was) burning the Brāhmana, being thus worshipped by the king (Ambarisha), became, at the desire of the king, pacified in every way.

The said Durbāshā being relieved of the heat from the fire of the discus, became then peaceful; and bestowing blessings (good wishes on the king) praised the said lord of the worlds (Ambarisha).

Durbāshā said:—Ah! I have observed to-day, Oh king! the glory of the servants of the infinite (Hari), in as much as (thou hast) striven for the blessing of me, the sinner; or what is difficult of doing or sacrificing for the magnanimous and virtuous, who have gained (by their devotion) Hari, the Lord of the peaceful? What remains (to be done) by the servants of Him, the very sound of whose name (makes) people sinless and pure (as) holy places.

O King! I have been favoured by thee, who art exceedingly kind-hearted, in as much as, disregarding my sins (thou hast) saved my life.

The king (Ambarisha) fasting for (the purpose of awaiting) the return (of the Muni) fed him, having gratified him by holding his feet.

The said Durbāshā having taken the eatables capable of gratifying all desires, (which were) brought with (great) care, and being (thus satisfied), said to the king with great caress:—"Take your food. I have been pleased and favoured by thine hospitality which has, by interview, touch, and intercourse with thee, the devotee to Vagabat, given me knowledge of the Ego.. The divine females will incessantly sing this thy noble act, the world will praise this greatly virtuous deed.

THE AUSPICIOUS SUKA said:—The (highly) gratified Durbāshā thus embracing and addressing the king went through the ethereal space, to the division of the Universe known as Brahmaloka, where (there) is no dry reasoning.

The Muni being gone, the king (Ambarisha) desirous of getting his (the Muni's) interview, lived on water (only) for a year, till he returned.

Now, on the return of Durbāshā, the said Ambārisha ate the remnant of food taken by the Brāhmans, (which was consequently) holy. Having observed the offence and the relief (from that), of the Muni, (Ambarisha) thought, in his mind, of his own power and the power of the infinite (Hari).

Thus said King (Ambarisha), the possessor of so many of such qualities, and performed (his) devotion to Vagabat Vāsudeva the Universal soul, by deeds and rites, in consequence of which (devotion) he considered (enjoyment apart from) the Birinchi (Hari), things of hell.

THE AUSPICIOUS SUKA said:—Now, the judicious Ambarisha gave over the sovereignty to (his) son, (who was) of the same character; and (being) freed from the current of the three qualities incident to the state of humanity, he repaired to the forest, to concentrate his mind in Vāsudeva, the Supreme, universal soul.

People get devoted to Bhagavat by chanting and meditating on, this virtue-producing story of King Ambarisha.

Those (human beings) who listen to the history of the noble-minded Ambarisha, get emancipation by devotion to Vishnu.

CHAPTER VI.

THE AUSPICIOUS SUKA said:—Birupa, Ketuman and Sambhu (were) the three sons of Ambarisha. To Birupa was born Prishadaçwa, whose son was Rathitara.

Angira, being prayed to for children, begat on the wife of Rathitara, (who was) childless, sons full of the spirit of Brahmā.

These sons, begotten on the field (wife) of Ambarisha, were known as Angirasha. (They) belonged to the clan of Rathitara. (and were known as being) of two-fold caste (and) begotten on the field (*i. e.* another's wife).

A son, Ikshāku, was born from the nostril of Manu (while he) was sneezing. He had one hundred sons. (Of these) Bikukshi, Nimi and Dandaka (were) the principal. O king! of these (hundred sons), twenty-five became rulers of different countries in the front portion of Aryyavartta; in the last portion, (another) twenty-five sons became kings. Three sons became kings in the middle (portion). Other (sons) became rulers in other places.

Once on a time, the said Ikshāku (at a) *Sradha* (called) Ashtakā, thus ordered (his) son, "O Bikukshi! go at once (and) bring me holy meat."

The said warrior (Bikukshi), having gone (by saying) "Be it so" to the forest, killed deer necessary for the rite, (and got) fatigued and hungry, (and) unwittingly ate a hare.

The remainder (game) he presented unto (his) father. His (Ikshāku's) preceptor, requested by him (king), to consecrate (the meat), said "This meat is vitiated (and consquently) useless."

Having known the said act (as that of his) son, on being told by the preceptor, the king (Ikshāku) (out of) anger banished (his) son from the country, (for his that) violation of rite.

The said Ikshāku discussed religious (subjects) with the preceptor Brāhmana, (and) the said ascetic giving up (this perishable) body, obtained what is eternal.

Bikukshi, after (his) father was dead, returned (and) ruled this world. Having worshipped Hari by yajnas, (he) became famous as Saçadā.

His son, Puranjaya, was called Indra-Bāha as well as Kakutstha. Listen to the acts (by which he acquired those) names.

The Gods had an all-destroying battle with the Dānavās. The warrior (Puranjaya) was appointed by the Gods to help (them), who were being defeated by the Daityas. Indra, at the direction of the all-powerful Vishnu, the God of the Gods, and the soul of the Universe, assumed (the figure of a) great bull to be the vehicle of him (Puranjaya). He, protected by armour, holding divine bow, sharp arrows, seated on the hump of the bull (was) being praised by (the gods). Being supported by Vishnu the ultimate Being, (Puranjaya) besieged the western portion of the city of the Daityas by the Gods. (There) was a fierce battle between him and them. In the battle, (Puranjaya stationed at) the van (of it), sent the Daityas to the region of death by his spikes. The Daityas being wounded (and) fleeing from the flight of arrows, terrible as the fire at the end of time, (darted by) him, fled to their own home in the antipodes.

The said ascetic king, having conquered the city (of the Daityas) with all (their) wealth and females, made (them) over to

the holder of the thunder; (and) for this reason (he) is known by the name (of Puranjaya).

Anena was born to Puranjaya. Prithu was his (Anena's) son; to him (Prithu) was born Biçwagandhi, (and) to him was born Chandra; (and) his son was Yubanāçwa, (and) to him was born Srābasta, by whom was built the city (known as) Srâbasti. Vrihadaçwa was the son of Srābasta; to whom was born Kubalayāçwka.

The powerful (Kubalāçwaka), for the gratification of Utanka, being surrounded by twenty-one-thousand of (his) sons, killed the Asura called Dhundu. (For this reason) all his sons are famous as Dhundumāra. (But) they were burnt by the fire (bulging out from) the mouth of Dhundu. Three (of the sons) remained. Oh Bhārata! (those three sons were) Drirhāçwa, Kapitāçwa, (and) Bhadrāçwa. Haryyaçwa (was) the son Drirhāçwa, whose son was known as Nikumbha.

Bahulāçwa (was) the son of Nikumbha; to him was born Kriçāçwa, whose son was Senajit. Yubanāçwa was his (Senajit's) son, who (being) childless repaired to forest. (Though followed by) a hundred wives, (Yubanāçwa) was gloomy (being childless). Taking pity on him, those ascetics began (to perform) a yajna in honour of Indra with great concentration of mind.

The king (Yubanāçwa) feeling thirsty entered the yajna room at night. Finding the Brāhmanas asleep, he himself drank off the consecrated water.

O Lord! being awake, they (the ascetics), coming to know that the jar (was) empty, asked whose act it was, who had drunk the water (meant) to beget offspring. Knowing that the king, directed by God, had drunk (the holy water), they saluted the God (by saying) "Ah! the decree of fate is supreme."

Then, when the time was full, a son, (possessing the marks of) the sovereign of the world, was born (by) bursting forth the right pelvic region of Yubanāçwa. The said baby

began to cry very much, for sucking the breast. (The priests saying) "Whom will it suck"? Indra (said) "child! don't cry, suck me," (and) saying (this) held out (his) index finger.

His (Māndhāta's) father (Yubānaçwa) did not, on account of the grace of the gods and Brāhmans, die. Now, Yubanāçwa obtained emancipation (of his soul) at the very place, by asceticism.

O king! (because) plunderers such as Rāvāna (who were) anxious and afraid of him (Māndhātā), Indra gave him the name of Trashadashya.

Now, the powerful sovereign Māndhātā, the son of Yubanāçwa, ruled with unmitigated vigour the earth consisting of seven islands. (Māndhātā) having self-introspection, worshipped, in yajnas, the Lord of the Yajnas (who is) the universal soul, imperceptible by the senses and the God of the gods, with profuse presents; (the Lord of Yajnas being) represented by objects, mantras, system, yajna, the performer of the yajna, the priest, *Dharma*, space and time. The whole of the land (on which the sun shines), from when the sun rises to when he sets, is called the land of Māndhātā, the son of Yabanāçwa.

King (Māndhātā) begat on Bindumati, the daughter Saçabindu, Purukutsa, Ambarisha, and Muchukundu the ascetic. Their (those sons') fifty sisters accepted Saubhari (as their) husband.

Deep down into the waters of the Jamunā, practising the supreme asceticism, Brāhmana (Saubhari) having observed the pleasures of the king of the fishes (when) engaged in the acts of coition, (became) fired with passion (and) begged a daughter (for marriage) of king (Māndhātā). He (Māndhātā) also said "O Brāhmana! in the assembly for the public choice of a husband, (my) daughter will select the desired (husband.)"

(Saubhari thought that the king) considering me undesirable by the females (on account of being) old, of shrivelled-skin, grey-headed, of shaking nerves and unacceptible to the

females, I have been denied (the prayer) : I shall render myself desirable to the divine females, not to speak of the females of the lords of human beings. The powerful (Saubhari) (became) thus determined.

Being (once) ushered into the harem full of wealth, by the sentinel, the Muni (Saubhari) was accepted (as) hushand by the fifty daughters of (Māndhātā). The heart (of the king's daughters) being conquered by him, (and each of them thinking) " he is a like husband for me, and not for any of the others," (and they) forgetting, for him, all (sisterly) affection, (there) arose a great quarrel amongst them.

The said (Saubhari) master of powerful *mantras*, being possessed of precious beddings, carpets, dresses, ornaments, decorations, (charming) toilet requisites, garlands (and being) clad in the most precious dresses, began to enjoy (life) in the houses (made lively) by males and females wearing precious ornaments, (and full of) singing birds, bees, and panegyrists ; (and enjoyed life) in the tanks of crystal waters surrounded by various pleasure gardens.

Māndhātā, the lord of the world consisting of seven islands, having observed his (Saubhari's) household (pomp), got astonished (and) gave up all pride, even though (he was) possessed of all the marks of sovereignty.

Living in such houses (of grandeur) and enjoying (his) possessions with so many pleasures, (Saubhari) did not feel contented, as fire does not, (get satisfied) with drops of clarified butter.

Once on a time, he (Saubhari) the preceptor of *mantras*, became conscious of his ascetic degeneration consequent on his observation of the sexual pleasures of the fishes.

'Ah ! observe the ruin of myself (who once) kept to the ways of the wise ! I have destroyed (my) knowledge of the Eternal purchased at great cost, (by observing) the coition, deep down into the waters, of the inhabitants of water.

Those desirious of the emancipation (of soul) should forsake the company of the married couple ; should, by all

endeavours, restrain the out-going inclination of the soul, should concentrate their souls in the infinite God alone, in solitude; if (at all) any company (is to be kept, then it must be) that of the sages devoted to God. Now, I was an ascetic, without any companion, deep into the waters; (then) the company of the fishes (resulted in my having) fifty (wives,) then five thousand. (Yet) I, who had his mind in both (this world and the next), have not reached the end (of contentment). I, whose mind was eclipsed by the illusions, have (looked for the eternal truth in the (transient) objects.'

(Saubhari) having passed some time in the house, felt disinclination (to all enjoyments) and accepting the *Nyása*, repaired to forest. His wives (who looked upon their) husband (as their) God, followed (him). There (in the forest, Saubhari) having knowledge of the *Ego*, practised rigorous asceticism (capable of) giving (perfect) knowledge of the *Ego*; (and) giving up (his body) into the fire, got himself merged into the Eternal Soul.

O Emperor! they (his wives) having witnessed the final emancipation of the soul of their husband, followed him by virtue of his powers, (as) flame (subsides with) the extinguished fire.

CHAPTER VII.

THE AUSPICIOUS SUKA said:—The best of Māndhātā's sons, who is famous (as) Ambarisha, was adopted as (his son) by (his) grandfather. His son was Jubanāçwa. His son was Hārita. These (three) were the most famous (among) the descendants of Māndhātā.

Narmadā, who was given (in marriage) by (her) brothers, the serpents, to Purukutsa, being commissioned by the king of the serpents, led (Purukutsa), to the antipodes.

There (in the antipodes) he (Purukutsa), possessed of the spirit of Vishnu, killed (such) Gandharvas (as were) fit to be killed. (So, he) got (this) favour from the serpent (king) that, he who will recollect this (history), will get rid of the fear from serpents.

Trashadaswoo was the son of Purukutsa, who (Trashadaswoo) was the father of Anaranya. His son was Harjyaçwa and to him was born Prasuna; and to him was born Tribandhana. His son was known as Triçanku, (and he was) truthful. (He) became *Chandâl* by the curse of (his) preceptor, but was transmitted to Heaven with his (whole) body by virtue of the powers of Kauçika, and is still seen in the firmament. (He was) going to be thrown headlong down by the Gods, (but) was forcibly resisted by (Viçwāmitra).

Harischandra (was the) son of Triçanku, for whose sake Viçwāmitra and Vasishta, in the form of birds, had war for many years.

The childless (and therefore) gloomy (Harischandra) being advised by Nārada, sought the protection of Varuna by praying (as follows).' O the powerful! let son be born unto me. O emperor! if a powerful (son be born unto me) I will perform Yajna by (sacrificing) that (son).

"Be it so" (having been said) by Varuna, a son (called) Rohita was born unto him. He (Varuna) said, "Oh king" "a son has been born, worship me by that son." (The king replied) "when the child will be ten days old it will be holy" Ten days being over, he (Varuna) coming there said "worship me."

He (the king) said "the child will be holy after dentition. He (Varuna) appeared and said "the teething is over, now worship me."

(The king said) "the child will be holy when the teeth will fall off." He (Varuna) said "the teeth of the child have fallen, worship me."

(The king said) "the child will be holy when its teeth have grown again.

He (Varuna) said "worship me (now that) the teeth have grown again."

He (Harischandra) said, "O king! the child of a Kshatriya gets holy when it can use the shield."

His heart being thus overpowered by affection for (his) son, (Harischandra) deceived him from time to time and the said God (Varuna) waited all that time.

Rohita having come to know the desire of (his) father, repaired to forest with bow in his hand to save his life. Rohita having heard (that) his father had, being possessed by Varuna, got his belly enlarged, desired to re-enter the city, (but) was prevented by Indra.

Indra directed Rohita to travel in the holy places by visiting the shrines, (and) he thus passed a year in the forest. Thus, in the second, third, fourth and fifth years, Indra appearing (in the form of an) old Brāhmana prevented him (Rohita) in the same way (from entering the city).

Rohita, having passed the sixth year in the forest, arrived at the city (and) purchased the second son of Ajeegarta, (and) saluted (his) father by presenting Sunaçefa (who was meant for) the sacrifice.

Then, the well-known, and famous Harischandra worshipped Varuna and other Gods at Yajna by sacrificing human beings, (and thereby) got relieved of the (enlargement of) abdomen. In that Yajna, Viçwāmitra was the high-priest, (and) Yamadagni who had known the Ego, became Adhyurjya, (and) Vashista, Bramhā, Ayasyas had to chant verses from the Vedas.

Indra being gratified presented unto him (Harischandra) a golden charriot. The glories of Sunaçefa will be recited hereafter.

Viçwāmitra observing the truthfulness, worthiness, and patience of him and his wife became highly pleased (and) imparted unto him the ultimate knowledge.

(The said Harischandra) merged his mind into earth, the earth into water, (then) the water into energy (and then that) energy into force, and the force into the space, and the space into the *Ego*, and then the *Ego* into the universal soul. Meditating on the universal soul, as the fountain of knowledge, (and) destroying the ignorance by that meditation, (and) severing himself from the fetters (of illusion) by the charm of *Nirvâna* happiness, (the said Harischandra) remained in the natural character of the *Ego*, free from thoughts and desires.

CHAPTER VIII.

HARITA was the son of Rohita, his son was Champa. By him was built the city (called) Champapuri. To him (Champa) was born Sudiva whose son was Vijaya. Vāhuka was his son, (and) to Vāhuka was born Vrika, whose son was Vāhuka.

The said king (Vāhuka) repaired to forest (on being) robbed of his empire by the enemies.

The queen, being desirous of dying with (her) husband (on the same funeral pile) who was old and dead, was prevented (from so doing) by Aurba, for he knew that she was carrying a child.

The queen, known by the other wives of the king to be big with a child, was given poison with boiled rice, (and) the famous (king) known as Sagara, was born with that (poison.)

Sagara was the sovereign of the world, by whose sons the oceans were made. He (Sagara) at the direction of (his) spiritual preceptor did not kill the Tālajānghas, Yavans, Saks, Haihayas and Barbars, (but) made (them) look different. He made some (races) shaven-headed but bearded; some semi-shaven-headed; some deprived of inner garments, and others deprived of outter garments.

The said (king Sagara) according to the method advised by Aurba, worshipped the ultimate Being Hari, the soul of the universe, who pervades all the Vedas and Gods, by Açwamedha.

In his Yajna, Indra stole the animal presented unto the gods with proper ceremonies.

Obeying the order of (their) father, the proud sons by (his wife) Sumati, excavated the whole earth (while) in search of the sacrificial horse. They perceived the horse towards the east by the side of Kapila. "(Here is) the stealer of horse, (he) remains with (his) eyes closed, (he is) sinful, kill him, kill him." The sixty-thousand sons (of Sagara) with up-lifted arms, (shouting as described) advanced towards Kapila. The Muni then opened his eyes.

(The sons of Sagara) being deprived of (their) sense by Indra, (and) having committed that great transgression, became immediately burnt to ashes by the fire (emanating from) the person (of the great Muni.)

The popular saying that the royal sons were fried in the (fire of) anger of the Muni, is not (true.) How can darkness of anger be possible in (Kapila), the image of absolute goodness; (and who is capable of) perfecting the universe, as the earthly dust (cannot exist high up) in the sky. How can the sense of difference be possible in him who is omniscient, identical with the Supreme Soul, being promulgated by whom the Sānkhya system (of philosophy exists) in this world (as) a strong boat, by which those desirous of getting the final emancipation (of soul), cross the dreary ocean of world (which is) the path-way to death;

O king! (that son of Kapila) who was called Asāmanjasa was (Kapila's) own begotten son on Keçinya. His son, Angçumān by name, (was) engaged in doing good to (his) grandfather. (He was) an ascetic (but), on account of company, became deviated from asceticism. Asāmanjasa, who recollected the caste he (in previous life) belonged to, deporting himself (as) Asāmanjasa, used in this world, to throw the playful children (guilty of) doing culpable acts (calculated) to displease the blood-relations, into the (waters of) the Saruju by causing terror into (the heart of people). Thus behaving, giving up all affections, cast off by (his) father, (Asāmanjasa) by virtue of (his) wealth of asceticism re-animated those children and then went away (from that place.)

O king! the inhabitants of Ajodhyā got surprised at finding all the children (so drowned) to return, and the king (Sagara) repented (of having cast off such a son).

Angçumān being appointed by the king (Sagara) to search out the horse, threaded the path excavated by (his) uncles and found the (sacrificial) horse close by the (heap of) ashes.

There (Angçumān) seeing Nārāyana (in the form) of Muni by the name of Kapila, worshipped (him) with folded palms, making salutations, and concentrated attention (in the following strain.)

(O Bhagawān)! the self-create has, till now, (failed) to see and know by absorbed meditation, thee who art the Supreme God (even to) him. How can we (know) then who have sprung from the mind, body and understanding of him (Brahmā) and who are (consequently) ignorant?

The corporeal beings (in whom) the three (essential) properties (of physical existence) are supreme, cannot know thee who art self-existing (and absolute); nor (they) understand (thy) qualities; or (properly) they (see only) properties of darkness incidental to humanity, because (their) minds have been eclipsed by illusion, (and their understandings) confined

to external (nature). How can I, who is ignorant, know thee (who is) the image of the essence of knowledge (and who is only) to be meditated upon by Sananda and other Munis whose illusions and consciousness of difference resulting from illusion, have been destroyed. (We) salute thee (O Lord)! who art the eternal Being, (who) accepted form to impart lessons (unto others), (who art) above the laws of causation (and in whom) the illusions and the creative energy get harmonised. (O Lord!) in this world (the result) of the illusion of thy creative energy, (people whose) hearts have been deluded by illusions and (whose hearts are) steeped in desire, passions and envy, travel from house to house believing (this illusive creation) to be real. O Bhagawān! O the soul of the universe! by (this) interview with thee, the strong fetters of illusion (which is) the fountain of desires and action, have to-day got destroyed.

THE AUSPICIOUS SUKA said:—O king! having listened to this song (of praise), Muni Kapila (who was a manifestation of) Bhagawān, considering (all), said, as a matter of favour, the following words to Angçuman.

THE AUSPICIOUS BHAGAWAN (KAPILA) said:—O child! there is the (sacrificial) animal, the horse belonging to thy grandfather. Take it (away.) These (thy) fore-fathers who were burnt, stand in need of the (holy) waters of the Ganges and no other.

Circling round him (Kapila) and saluting him by the head, (Ançumān) brought the (sacrificial) horse. Sagara concluded the Yajna by that animal.

(Sagara) having given over the sovereignty to Angçumān, being free from all desires and from all ties (of illusion) gained, by following the path shewn by Aurba, the best of courses (salvation).

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CHAPTER IX.

THE AUSPICIOUS SUKA said:—Angçumān practised asceticism with desire of bringing down the Gangā; (but) could not (even) in a long time succeed. So, in course of time, he died.

His son, Dileepa, like him, being unable (to bring down the Gangā) died in course of time. His son Vagiratha practised the most austere asceticism.

Devi (Gangā) being gratified appeared before him; (and said) O child: (here) I am to grant (your) prayer."

The king (Vagiratha) being thus spoken to, bent (his body) and said expressing his desire.

(Gangā said), "Who will resist the force of me falling down to this earth; O king! otherwise (*ie* if not resisted) I will, passing through the earth, proceed on to the antipodes. Besides, I am not (very) willing to go to earth, (for) people will wash (their) sins off in me. O king! where shall I (go to) wash away that (sin)? Think of that."

THE AUSPICIOUS KING said:—The Sanyasis, the peaceful, those devoted to Brahma, the saints who purify the world will purge off (thy) sin by their physical contract (with thee). In them dwells Hari, the destroyer of sin. Rudra, the soul of the corporeal beings, in whom exists this universe as threads (exist) length and cross-wise in cloths, will hold thy force.

The said king (Vagiratha) having said this, pleased Siva by practising asceticism. O king! the God (Siva) became pleased with him in a short time.

Siva, the doer of good to all human beings, being addressed by the king (Vagiratha) said, "be it so", and carefully held Gnngā, the waters (of which) had become holy by (the touch) of the feet of Hari.

The said ascetic king Vagiratha led the universe-purifying Gangā whither lay the bodies of (his) ancestors, turned into ashes. Gangā following (the king) driving in the charriot having the velocity of wind (and) making the countries holy, watered the sons of Sagara (who were) turned into ashes. By the very touch of whose waters, the sons of Sagara, although burnt by the curse of Brahma, went to heaven (rising) from merely the ashes of (their) body, What may be (the glory) of those who, keeping to the rules of austerities, worship with devotion Devi Gangā, (by the very touch of whose waters) the sons of Sagara went to heaven in their burnt-to-ashes body.

The glories of Swardhuni (Gangā) who emancipates (one) from (the ties of) this world, and springs from the lotus-feet of the eternal (Hari), as described herein, are not to be wondered at. The pure-minded munis concentrating their mind with devotion in the (said Eternal Being), and casting off inseparable tripple-quality-conditioned (body) instantaneously attain identity with the spirit of (the Eternal Being).

Sruta was the son of Vagiratha; whose son was Nābha. To Nābha was born Sindhudwipa; and to him was born Ajutāyu. Rituparna, the friend of Nala, was the son of Ajutāyu, who (Rituparna) imparted the science of check-play unto Nala and learnt from him the equestrian science. The son of Rituparna was Sarbakāma, whose son was Sudāsa. Sudāsa's son was a king (and) husband of Damayanti, who is sometimes called Mitrasaha and sometimes Kalmashānghri.

Childless (Kalmashāṅghri) became, by his own acts, a Rākshasa on aceount of the curse of Vaçishtha.

THE AUSPICIOUS KING (PARIKSHIT) said:—I am desirous to know, if (there is) no secrecy about it, why the noble-minded Saudhāsha was cursed by his preceptor.

THE AUSPICIOUS SUKA said:—Saudhāsha while hunting out, killed a Rākshasa, but let off his brother (who) went away to take revenge. (Then) having accepted the image of a cook,

(the Rākshasa) with the motive of making the king sinful, served human flesh to the spiritual preceptor, who was desirous of dining (there).

The adorable (Vaçishtha) immediately found the same (dish) uneatable, (and) being angry cursed the king (as follows) "for this, be thou a Rākshasa." (Then Vaçishtha) coming to know (that) that was done by the Rākshasa performed a twelve-years (yajna). Saudāsa also taking water in the cavity of (his) palms, made preparations to curse the spiritual preceptor; (but) being prevented by Damayanti (his wife), the king threw that angry water on (his own) feet.

King (Saudāsa) became a Rākshasa at (his) feet; (and) found all the quarters, the sky and the earth full of animated beings. (Saudāsa) perceived a nuptial pair of Brāhmanas engaged at sexual intercourse; (but Saudāsa) being hungry caught hold of the Brāhmana. His (brāhmana's) wife said plaintively, "thou art a true warrior (belonging) to the Ikshāku (family). O warrior! thou art the husband of Damayanti; do not commit any sin. Give back (my) twice-born husband unto me who desires children, (and) whose sexual gratification is not yet over. O king! this earthly body of hunan beings is capable of securing eternal blessing. O warrior! that is why the destruction of the said body is assumed to be the destruction of all purposes. This Brāhmana is learned, possessed of the qualities of an ascetic, (and has) the desire of worshipping the Brahma who is called the Ultimate Being (and who) exists in all beings (as their) soul. O the powerful! O the *Dharma*-knowing! how can the taking of life of the best of ascetic Brāhmanas be proper for the best of the aseetic kings, as child is not (proper to be killed by their own) father. The conscientious, the wise and the learned designate the affection for all these beings, shown by deed, word and mind, as (the true essence of) character. To kill a cow is as sinful (as it is to kill a Brāhman), then how do you think (it) proper to kill a child devoted to Brahma. If you are going to eat off

(my husband) without whom I can not live a moment, do first eat me who is more dead (than alive)."

Disregarding (the wife) thus bewailing in a plaintive way, whose husband seemed as though lost, Saudāsa, being guided by curse, ate (the Brāhmana) as tiger eats (other) animals.

The wife of the Brāhmana finding him eaten up who could beget children (on her), began to bewail, and being angry cursed the lord of the earth (in the following strain.)

"O the sinful! thou hast eaten my husband whilst engaged in sexual intercourse. O the unconscientious, thou shalt also be dead while engaged in sexual intercourse."

The (Brāhman-wife) throughly devoted to (her) hushand having thus cursed Saudasa, threw (for cremation) in the blazing fire his bones and followed the ways of her husband (immolated herself in the funeral pile.)

Being freed from the curse at the expiration of twelve years, (Saudāsa) attempted to gratify sexual desire, (but) he was prevented (from that) by the queen reporting the curse (given) by the Brāhman-wife. Thenceforward, he gave up the pleasures of sexual intercourse, (and) remained childless for his own acts. (Then) being directed by (the king), Vaçishtha begat child on Damayanti (the queen.)

The said (queen) carried for seven years, (but) did not deliver. (Thereon) Vaçishtha operated on her abdomen with a (piece of) stone; and that is why he is called Açmaka.

To Açmaka was born Vālika who, having been protected by females, came to be called Nārikabacha. (He is also) called Mulaka (the world getting) deprived of kshatriyas.

To him was born Daçaratha; to whom a son, Airabira, was born; whose son was Viçwasaha. The king Viçwasaha got a son (called.) Khattānga, who was a sovereign. Khattānga, the invincible in wars, being requested by the gods, killed the Daityas, (but) having come to know that (he was to live for a while only, (he) came to (his), capital and concentrated (his) mind (in the God). My own life,

children, wealth, world, kingdom and wife are not dearer to me than my family-god, the Brahma. My mind does not get attracted to the slightest of sin. I do not see anything except auspicious-named (Vagawān). I have been promised the fulfilment of the desired by God, the lord of the universe. (But) I, whose mind has become absorbed in the Vagawān, do not want that favour. Even the Gods, whose passions and understanding are impetuous, cannot know the eternal soul dwelling in their heart; how can it then be possible for others? Now, having descarded, by virtue of the spirit of the lord of universe, the possessions resembling the city of the Gandharvas created by the illusive energy of God which naturally get intertwingled with (one's) soul; go I to seek the protection of Him.

The king (Khattānga) saturated with the spirit of Nārāyana, having thus made up his mind, (and) getting rid of the ignorance (consequent on the) physical pride, remained in the (purely) natural state of the *Ego*.

Whoever chahts with devotion the Vagawān Vāsudeva, who is spirit (and is considered) formless, but who is really modulous, (attains) the ultimate Brahma.

CHAPTER X.

THE AUSPICIOUS SUKA said:—To Khattānga was born Dirghabāhu; to whom was born Raghu. Prithuçrabā was the son of Raghu; and to him was born Aja; and his son was the emperor Daçaratha.

The Vagawān, Vasudeva Hari (who is) full of Brahma being prayed by the Gods, (incarnated Himself) as the son

of Daçaratha by dividing (Himself) into four parts; (and) took the names of Rāma, Lakshmana, Bharata and Satrughna.

O king! the life of the said husband of Sita, repeatedly described by Munis having perfect knowledge of the Infinite, has been heard by you.

May he (Rāmachandra) the lord of Kosalas protect us, who, for the promise of his father, went to forest, the weary of whose journey was releived by (his) wife having feet (as tender and delicate as) the lotus and which could not even bear the touch of (her husband's) palms, (and) by Hanumān and his younger brother; who terrified the ocean by the angry movement of (his) eye-brows occasioned by the separation from his dear wife at Surpanakhā having been disfigured; who bridged over the ocean and burnt the wicked forest (such as Rāvana and others); who killed Māricha and other best of the Rākshasas in the yajna of Viçwāmitra (although they were) being looked at by Lakshmana.

O king! in the room for Sita to freely choose (her) husband (where) assembled (the best of) human warriors, he (Rāmachandra) took up and broke, in the middle, the divine bow of great strength (which) was brought down by three hundred (bearers), (as easily) as the young elephant (breaks) the sugarcane plant. He gained glory (by gaining) the wealth, called Sitā, to his breast (who was gifted) with equal qualifications, character, age, proportions of the limbs, and beauty, (and while) on his way (to Ajodhya), humbled the great vanity of Paraçurām, who extirpated the seed of kings (*i. e.* the Kshatriyas) from the earth three (into seven) times.

The said (Rāmachandra) together with his wife, obeyed the order of (his) father who had, although hen-pecked, bound (himself) down by the fetters of promise; (and) renouncing the kingdom, wealth, the dear ones, the friends, and the house, repaired to forest (as) the Yogy (gives up his) life.

(Rāma) who was carrying bow in hand which was invalnerable, disfigured the beauty of the passionate sister of

the Rākshasa (Ravana); (and thereafter) killed fourteen thousands of the chief friends (of the Rākshasa such as) Khara, Triçira, Dushana; (and then) roving (in the forest) passed (time) in (great) hardship.

O king! being led away from the hermitage, (Rāmachandra) forthwith killed with arrow (just as) the terrible (Rudra killed) Brahmā (passing in the form of a deer), Māricha who had assumed a beautiful body and was sent by the ten-headed (Rāvana) whose passions were fired by the story (of the beauties) of Sitā.

The daughter of the king of Vaideha (Sitā) being (as) stealthily stolen by the debased (Rāvana) as the tiger (does, when stealing its prey), Rāma separated from (his) wife, roved miserably in the forest followed by (his) brother, as if to teach the world (the lesson) "this is the ultimate fate of those who associate with females."

Now, (Rāma) whose feet are worshipped by Brahmā and Siva; (and who was followed) by his younger brother, cremated (Yatāyusha) who was killed for his sake; and he killed Kabandha. (Then) having made alliance with the monkeys, Rāma came to learn, through them, the condition of his wife; (and) having killed Bāli went to sea-shore with the army of the monkeys.

The ocean, whose sound was hushed on account of fear, (and whereof) the sharks and monsters were frightened in consequence of his (Rāmachandra's) angry look, assumed form, and coming up to the lotus feet (of Rāmachandra) with offerings for worship on the head, said as follows:—

"O the all-pervading (god)! we are ignorant; (and therefore) we no not know thee (who art) the ultimate Being, the Lord of the universe, and without modulations; from (thy) quality of passion (have been born) the divine personages, and from thy quality of darkness (*Tama*) have been born the lords of beings; and thou art the lord of the (three) qualities. Go thou at thy pleasure; and kill Rāvana, the

terror of the universe (and who is as it were) the execretions of Viçraba. O the warrior! regain (thy) wife. Make a bridge here (across me) availing which the world-conquering kings will widely chant thy praise."

The Lord of the Raghus having bridged the ocean with various mountain summits, whereof the trees and plants were shaken by the hands of the warrior monkeys, entered the previously-burnt Lankā with the horrible-looking army (composed of) Sugriva, Nila, Hanumān and others.

The monkey army barricaded the play-ground, barns, treasury, gates, cow-folds, the main entrance to the city, the council-hall, the turrets and pegion-holes of Lankā (as completely) as the flock of elephants (obstruct) the river. The pedastals, minarets, flags, golden vases, the public thorough-fairs (of Lankā) were all broken; and the said city (seemed as it were in) tupsy-turvy.

The Lord of the Rākshasas observing that destruction of Lankā, sent out (followers as) Nikumbha, Kumbha, Dhumrāksha, Durmukha, Surānta, Narānta and others; (as well as) children (such as) Prahusta, Atikāya, Bikampa and others (to oppose the monkey army).

Rāma strengthened by Sugriva, Lakshmana, Hanumān Nila, Angada, Riksha, Jāmbuban, Panasa and others, set out to wage war with the Rākshasa army (which was) provided with swords, pikes, bow, daggars arrows, spears, lances, and forts.

Angada and other colonels of the lord of the Raghus (Rāma), thus attacked the warriors provided with elephants, horses and charriots as (there) might be a (fierce) skirmish; (and) killed with mountains, trees,clubs,and arrows (Rākshasas) the blessings of whose lord, Rāvana, were destroyed for having stolen Sitā.

The lord of the Rākshasas observing the destruction of (his) own army (became) angry and hurt with sharp arrows Rāma who was looking brilliant in the divine charriot"

(which was) effulgent and brought down by Mātali (the charrioteer of Indra.

Rāma addressed him (as follows) "O cannibal! thou art (like) the execretion (of the Rākshasas), that (thou) hast like dogs, stealthily stolen (my wife). I whose power is unfailing will to-day, as your death, deal out (unto thee) the punishment (thou deservest) who art shameless and blameworthy.

Having thus reproached (Rāvana), he put the string to (his) bow and darted the arrow (which) pierced the heart (of Rāvana) as thunder-bolt; and he (Rāvana) vomitting out blood by (his) ten mouths, fell down from the charriot; as (down comes from Heaven) the good with little virtue; and people (all around) began to bewil (his fate).

Thereafter, thousands and thousands of Rākshasas came out of Lankā with Mandādari, and hurried on (towards) the battle-field crying (and wailing). (And they) embraced their own relations (who lay dead in the battle-field) pierced with the arrows darted by Lakshmana, in a plaintive way hurting themselves and (wailing out) sweet sound.

O Lord! O Rāvana! the terror of the world! Ah! we are ruined. Deprived of you, whom will Lankā (which is, now being) trampled upon by enemies look up to for protection? O the high-minded! being fired with passion, thou hast failed to measure the powers of Sitā, by which (powers) thou hast attained this end. O the bestower of happiness on the family! (thou hast) made Lankā widow. (By thine own folly thou) hast made this (thy) body eatable to vultures only, and (thy) soul (fit for) hell.

THE AUSPICIOUS SUKA said:—Being directed by the lord of Kosala, Bibhishana performed yajna for the spiritual benefit of (his) agnates after the prescription of yajna (called) *Pitrimedha*.

Thereafter, Vagawān (Rāmachandra) saw (his wife) suffering from the disease of his separation, as it were; (who was) living at the foot of the Singçapā tree, (and consequently

became) very weak. Rāma felt pity at finding (his) most beloved wife (so) miserable. (Then) he placed (his wife whose) lotus face was blooming with the ecstacy at the interview with him, on the charriot; (and) followed by his brothers and Hanumān (he) ascended the charriot (himself.)

Vagawān (Rāmachandra) gave over Lankā (with her teeming) population of Rākshaṣas to Bibhishana, and blessed him with life (as long as) the eternity; and he returned to the city (of Ajodhyā) having completed the promised period of banishment. On (his) way back (to Ajodhyā) he was being buried with flowers thrown by the Gods, and his character was sung by Gandharbas such as Satadhriti (and others). The most kind-hearted (Rāmachandra) heard that (his) brother Bharat was living on barley boiled in the urine of cow; (was) putting on bark (of trees) and was sleeping (as an act of mortification and penance) on rough ground prepared for sacrificial purposes.

Bharata having heard (that his) elder brother Rāma was coming, sallied out, with the shoes (of his brother) on his head, of his own camp at Nandigrāma accompanied by citizens, ministers and priests (amidst) the sound of vocal and instrumental music, with worshippers of Brahma loudly and incessantly reading (the Vedas); flags with golden borders; charriots with golden pinnacles; soldiers (mounted on) beautiful horses and dressed and well-protected in golden dresses; public women drawn in lines; foot servants; various jewels worthy of being presented to kings. Bharata, whose heart was melted with (filial) affection, fell to the feet (of Ramā). Bharata bathed in the tears of his eyes, with folded arms and tears in his eyes, placed the shoes (of Rāma) before him and long remained embracing (Rāma) with his hands.

Rāmā with Lakshmana and Sitā, saluted the feet of the Brāhmanas and the elders of the family and was himself saluted to by (his) subjects.

The people of North Kosala having seen their lord return after long absence (began to) shake their scarf with joy and throwing garlands of flowers on (Rāma) began to dance.

Bharata held shoes, Bibhishana and Sugriva chowri, the son of Maruta (Hanumān) white umbrellas (at the time Rāma) entered Ajodhyā. O king! Satrughana held bow and arrows! Sita pitchers full of waters of holy places, and Angada (held) dagger and Jāmbuban golden armour.

O king! Rāma being praised by females, chanted by panegyrists, looked (as) resplendant in the charriot (called) Puspaka as the Vagawān Moon (does) with her satellites.

Then Rāma cordially welcomed by (his) brother (Bharata) entered the city (where) merry-making (was going on.) Then entering the palace saluted the wife of (his) spiritual preceptor, his mothers and the spiritual preceptor; (and was) saluted to by his friends and youngers. Sitā and Lakshmana remained, as they should, by his side.

His mothers threw off (their) mourning by bathing (Rāma) with the tears of (their) eyes and drawing him on (their) lap; and (it seemed, as if) soul came to (their) body.

The spiritual preceptor Vaçistha with the elders of the family removed the matted hair (of Rāma) and sprinkled on him,as is required (by religious rites), the waters of four oceans (as is done in worshipping) the king of the Gods (Indra).

(Rāma) the washing of (whose) head was thus completed, (who was) well-dressed, held garlands of flowers (and was bedecked) with ornaments, looked brilliant with his brothers and wife who were (all) richly dressed.

Rāma being saluted to and gratified by his brother Bharata, accepted the throne and ruled over the subjects who who were devoted to their *Dharma* and possessed of the virtues of their tribe and order, (as though he were their) father. (And they also) considered him (as their) father; (and though) the second cycle of creation was present (yet the advantages of) the first cycle were enjoyed.

O the Lord of Bhārata ! Rāma, who was conversant with *Dharma* and the giver of happiness to all creatures, having accepted sovereignty, (even) the forests, rivers, mountains, years, islands, and oceans became the giver of the desired to all the subjects.

Rāma, the manifestation of Vishnu, having accepted sovereignty, the mental and physical diseases, the effect of of old age, discomfort, misery, bereavement, fear, exhaustion and undesirable death (of people) were removed. Pure Rāma, devoted to one (legitimate) wife taught (his subjects) the character (duties) of an ascetic King and the duties of the house-holder; and practised them himself. The chaste, the model of modesty, the reader of heart, Sitā gained the heart of (her) husband by affection, bashfulness, (ānxiety mixed with) apprehension and devotion of character.

CHAPTER XI.

THE AUSPICIOUS SUKA said:—Vagwān Rāma (helped by) the spiritual preceptors, himself began to worship (his own) self, the God pervading all the Gods, by the very best of yajnas. The powerful (Rāma) granted the eastern quarter (realm) unto the priest reciting the prayers from the *Rig Vedas*; the southern quarter to the priest worshipping the Brahmā; the western quarter to the priests reciting prayers from *Yajur Veda*; and the northern quarters to the priests chanting the *Shama* verses; and remaining all the land at the centre (of these four quarters) to the high priest, considering in his mind that "the Brāhman who has mastered the desires deserves all this."

The said (Rāma after the gifts made) had only ornaments and dresses left, and the queen Vaidehi (Sitā) also remained possessed of her ornaments (only).

They (the Brāhmans) also observing the remarkable kindness of (Rāma to whom) the Brāhmans were Gods, became (highly) gratified, and returning, with flowing heart all that to him said :—

O Bhagawān, the Lord of the universe ! what has not been given unto us by thee, when entering into our heart of hearts (thou hast) by thy brightness destroyed the darkness (of our heart) ? We salute unto Rāma, the universal god, whose memory is indestructible, who is the best of the virtuous, to whose feet have the munis concentrated their attention.

Once on a time, Rāma desirous of knowing the public opinion, strolled out at night secretly and without being seen (by anybody) ; and heard some body say something touching (his wife), " I will not support thee," (Rāma heard him say), " who art unchaste, wicked and livest in another's house ; although the hen-pecked Rāma supports Sitā. But I will not support."

Sitā was forsaken by Rāma who got frightened (at hearing such remark) from innumerable disobedient ignorant (people) ; and so (she) took refuge at the hermitage of Vālmiki. Pregnant (Sitā) was delivered of twin sons when the period was full.

These sons came (to be) known as Kuça and Laba. The muni performed their (birth) rites. The sons of Lakshmana were known as Angada and Chitraketu. O king ! Bharata had (sons named) Taksha and Puskala ; to Satrughna were born Subāhu and Srutasena.

Bharata in conquering the world, killed millions and millions of Gandharvas ; and bringing all their treasures presented (them) unto the king (Rāma).

Satrughna having killed the Rākshasa Lavana, the son of Madhu, built the city called Mathurā.

Sitā abandoned by (her) husband, entered the opening (into the earth) by commending (her twin sons) into the care of) Muni (Vālmiki).

Bhagawān Rāma, having heard that, suppressed (his) bereavement by the strength of (his) mind; and although himself) the God, (yet subsequently) failed to suppress bereavement at recollecting her various qualities (and acts).

Such attachment between the males and females is (source of) apprehension (even to) Gods; what then (in the case of) village family-men?

Thenceforward, the powerful (Rāma) observing (utmost) austerity performed incessantly (the yajna) in which a perpetual sacred fire is to be maintained, (which) extended over thirteen thousand years. Then Rāma having placed his feet pricked with the thorns of Dandaka (forest), on the heart of (the devotees) remembering (the incedent), attained his own (spiritual) illumination.

(That he) bridged over the ocean, and killed the Rākshasas with arms, is no (object of) praise to the Lord of the Raghus who assumed form at the request of the Gods, and whose powers were devoid of excess and sameness. In the destruction of his enemies (what) help could the monkey (render to him?)

(I) seek the protection of the lotus-feet (of Rāmachandra) worshipped by the gods and the kings; whose far-reaching, sin-absolving, purest praises are still now chanted by the munis at the assembly of the kings.

The people of Kosala who have seen him (Rāma), or touched (him), or sat with (him), or were devoted to (him), have gone to the quarter (of heaven) where go the ascetics. O king! people get over the fetters of action and attain tranquility (of soul) by retaining the charater of Rāma in (their) ears.

THE AUSPICIOS PARIKSHIT said:—How was the said Vagawāna Rāma himself? How did (he) behave with his own

brothers and how did they (the brothers), the subjects and citizens behave with the divine (Rāma)?

THE AUSPICIOUS VADARAYANI said:—Now, the lord of three worlds (Rāma) ordered his brothers (to prepare for) conquering the world. (Then) accompanied by followers, (he) showed himself (unto his) blood-relations, (and Rāma) looked at the city of Ajodhyā (of which) the roads were watered with scents and the juice flowing from the temples of elephants when in rut, (by citizens who) found their lord (after a long separation) and (who were) therefore maddened (as it were, and placed) golden vases on buildings, city-gates, council-halls, stone-built shrines and pleasure gates (decorated with) flags, banana and beettle-nuts with stems, head-gears made of rich and fancy clothes and garlands.

The citizens approached him with befitting presents in hand, and conferred on him blessings. (And they addressed him). O Lord! support this earth raised by thee (from the bed of ocean in the image of boar).

Then, the subjects, both male and female, (who were) desirous of seeing (their) lord return after a long time, left (their) house and got up on the (road-side) buildings, and (looked at) the lotus-eyed (Rāma though) their eyes were not satisfied, (and) they showered on him flowers.

Then (Rāma) entered his own house full of infinite and various treasures, and dresses of inestimable value (which were) all enjoyed by his predecessor kings. The door frames whereof were made of pearls, the pedestals of corals, the floor of lustrous emeralds, the walls of brilliant crystals. (The house was decorated with) painted garlands, head-gears, countless rubies, dresses and pearls the (bright) lustres (of which) gladdened the heart; the delightful, enjoyable things; the aromatic incense and chandeliers, sweet scented flower garlands, males and females (as beautiful as) the gods and dressed with the very best of dresses.

(There) in that (house) the Vagawān Rāma the best of the wise (and who had found) tranquility in his own soul, enjoyed life with (his) darling Sitā (whose heart) was full of affection.

Rāma, whose feet are devotedly meditated on by the people, enjoyed (life) for a great number of years without oppressing any body.

CHAPTER XII.

THE AUSPICIOUS SUKA said:—Kuça got a son (by the name of) Atithi; to whom was born Nishadha. His son was Nabha; and his son was Pundarika; to whom was born Kshemadhanya. To Kshemadhanya was born Devanika; to whom was born Heena. Now his (Devanika's) son was Parijātra; and to him was born Valasthala. To Valasthala was born Vrajanābha who belonged to the solar race.

The son of Vrajanābha was Sugana; and the son of (Sugana was) Bidhriti; to him was born Hiranyanābha, the disciple of Jaimini, (and who was) the preceptor of austerities. From him (Hiranyanābha), the sage Yājnavalka, of Kosala, learnt the spiritual austerities (which is) capable of producing great consequences and which destroys the fetters (*i. e., inclinations*) of heart.

Puspa was the son of Hiranyanābha; to whom was born Dhrubasandhi. Now (to Dhrubasandhi) was born Sudarçana; and to him was born Agnibarna. Sighra was the son of Agnibarna; and his (Sighra's) son was Maru.

The said Maru who had obtained perfection in spiritual austeries, lived in the village (called) Kalāpa. (Who ob-

serving) the extinction of the Solar race (at the close of) *Kali*, procreated. To him (Maru) was born Prasuçruta, whose son was Sandhi. Amarshana (was the son) of Prasuçruta; and his son was Mahaswāna. To Mahaswān was born Viçwavāhu; whose son was Prasenajit; and to him was born Takshaka.

To Takshaka was born Vrihadbala, who was killed in battle by (Abhimannyu) thy father. These are the preceding kings of the Ikshāku race. Now listen (to the history of) those (kings) that are to born.

To Vrihadbala will be born a son by the name of Vrihadrana; and to him will be born Batsabridha, the doer of glorious acts. To Batsabridha will be born Pratibyoma; and to him Vānu. To Vānu will be born Dibāka, the commander of army. (To Dibāka) will be born the warrior Sahadeva; and to him will be born Vrihadaswa, whose son (would be) Vānumān. To Vānumān (would be born) Pratikāswa; and to him Supratika. His son will be Marudeva; to whom (will be born) Sunakshatra, and to him Pushkara. To Pushkara will be born Autariksha, and his son would be Sutapā; to whom would be born Amitrajit; and to him Vrihadrāja. Varhi (would be the son of Vrihadrāja) and to him Kritānjoya; whose son (would be) Rāvanjoya. To Rāvanjoya would be born Sanjoya; and to him Sākya. Sākya would be born Sudhoda. His son would be called Lāngula; and to him (would be born) Prasenajit; to whom (would be born) Kshudraka; whose son would be (called) Sumitra.

These exhaust the line (of kings) belonging to the race of Vrihadbala. The race of the Ikshākus would terminate with Sumitra, and the race in (the period called) Kali, would determine with Sumitra as king.

CHAPTER XIII.

THE AUSPICIOUS SUKA said:—Nimi, the son of Ikshāku, having began (the performance of a) yajna, appointed Vaçishtha as the priest. The said Vaçishtha also addressed (as follows); "Oh king Nimi! (I have been) previously voted (as priest) by Indra. I will come after finishing that (yajna of Indra). Wait for me till then. The lord of houses (Nimi) remained in silence; and Vaçishtha also performed the yajna of Indra.

Nimi, who knew the *Ego*, knowing (full well) that this (life) is uncertain, began the performance of yajna by other priests during the absence of (his) preceptor Vaçishtha.

The preceptor (Vaçishtha) on his return after having finished that (yajna), found the transgression on the part of of (his) disciple; (and so he) cursed (him) as follows. "May the body of Nimi, who boasts of wisdom, fall."

Nimi, on the other hand, cursed (his) preceptor who was irreligious, (in the following way) "May the body of thee who hast forgotten *dharma* for temptation, fall as well."

Thus did Nimi, who had knowledge of the *Ego*, gave up his body. The great-grandfather (Vasishtha) was born (in the womb of) Urvasi by Mitravaruna.

The best of munis having placed his (Nimi's) body in the incenses spoke at the close of the yajnas (as follows) to the Gods who had assembled (there). "If (you are) pleased, and and are powerful (enough), may this body of king (Nimi) be resuscitated Nimi (the dead) ejaculated, "let me (*i.e.*, my soul) be not joined to body (which is source of perpetual trouble)."

Munis, who are devoted to Hari, are not troubled by the apprehension of separation (with this body which is perish-

able) and they (therefore) do not desire to be joined to bodies, (but) meditate on the lotus feet of Hari.

I have no desire (said Nimi) to hold this body (which is) the source of misery, breavement and apprehensions and the destruction of which (takes place) everywhere (as) the fishes (die) in the waters.

THE GODS said:—(Let Nimi) dwell in the eyes of corporeal beings, found only at the winking of eyes, without physical body and existing in the essence of the *Ego*.

The great sages, apprehensive of anarchy amongst mankind, churned the body of Nimi, and therefrom was born a son.

The said son (by reason of his strange) birth was called Janaka; Vaideha (*i.e.*, body less) from being born from the body-less (Nimi); being born from (the act of) churning, (he was called) Mithilā; by whom was built the city of Mithilā.

Oh the lord of Earth! To him (Mithilā) was born Udāsasu; whose son was Nandivardhana. To him was born Suketu and his son was Devarāta. Vrihadratha was the son of Devarāta; (and to Vrihadratha) was born Sudhritpita to whom was born Mahāvirjya; whose son was Sudhriti, whose son was Dhristaketu. Now, to him was born Harjyaswa; and to him Maru; and to him Pratipaka; to whom was born Kritaratha, and his son was Devamidha, whose son was Visruta. Then (Visruta's son was) Mahādhriti; to whom was born Kritirāta; whose son was Mohāroma: to whom was born Swarnaroma; whose son was Hriswaroma.

To the said Hriswaroma tilling the earth for sacrificial purposes, was born Siradhwaja. Being born at the extremity of plough-share, he was known as Siradhwaja.

Oh king! his (Siradhwaja's) son was Kusudhwaja; whose son was Dharmadhwaja. Dharmadhwaja (had) two sons (by the name of) Kritadhwaja and Mitadhwaja. To Kritadhwaja was born Kesidhwaja; and to Mitadhwaja Khāndikya.

Oh king! (once on a time) khāndikya, the son of Kritadhwaja, (who was) well versed in the knowledge of the Ego and conversant with (the philosophy of) *Karma*, being afraid of Kesidhwaja, fled away.

His (Kesidhwaja's) son was Vānumān, whose son was Satadumna; whose son was Suhi; and to whom was born Sanadwāja; whose son was Urjyaketu

Then to him was born Aja, whose son was Purujit; whose son was Aristanemi, whose son was Srutāyu; to whom was born Suporswaka, his son was Chitraratha; whose son was Kshemādhi, the lord of Mithila. His son was Samaratha; whose son was Satyaratha; to whom was born Upaguru; whose son was Upagupta belonging to the fire race. To Upagupta was born Vaswananta; whose son was Yujurbāna; to whom was born Subhāshana; and his son was Sruta! whose son was Jaya; to whom was born Vijoya; whose s[illegible] was Rita. Sunaka was the son of Rita; whose son w[illegible] Vithabya; whose son was Dhritia Vahutāswa was the son of Dhriti; whose son was Vasikriti the great.

"Oh king! These were the kings of Mithilā. (They were) well versed in the knowledge of the *Ego*. By the grace of the lords of Yajnas, (these kings of Mithilā) though living the family life (were still) free from the conflict of (misery and happiness).

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CHAPTER XVI.

THE AUSPICIOUS SUKA said:—O king! now listen to (the history) of the virtue-producing lunar race, whereto belong the famous kings (such as) Aila and others.

Atri, the son of the God born from the lotus in the naval-lake of the thousand-headed Being (Vagawān), was equal to his father in quality. From the eyes of him was born a son, Soma, full of nectar; who was made lord of the Brāhmanas, the heavenly bodies and the deciduous herbs by Brahmā.

The said (Soma) having conquered the three worlds worshipped (the Gods) by the sacrifice (yajna) capable of being performed only by a universal monarch.

(Once on a time), he (Soma) led by vanity, forcibly stole Tārā, the wife of Jupitar. When he (Soma) was repeatedly asked by the preceptor of the Gods (to return his wife), he on account of pride, did not part with (her). Therefore happened the war between the Gods and the Dānavas.

Sukra (Venus) on account of ill-feeling towards Vrihaspati (Jupitar) embraced with Asuras (the cause of) Soma. (And) Hara, on account of affection, took up with the ligeon of ghosts (the cause of) the son of the spiritual preceptor (ie Vrihaspati). The king of Gods (Indra) together with all the Gods followed the spiritual preceptor. Thence, took place on account of Tārā, the war for the destruction of the Gods and the Asuras.

Now, being prayed by the son of Angirasa (Vrihaspati), the creator of the universe reproached Soma, and returned Tārā to her husband, and the husband came to know her to be pregnant.

"Oh the wicked!" (said the husband,) cast off, cast off (the child) begotten by another on my field. O the unchaste! I who desire issue will not burn thee, my wife, into ashes."

Tārā got ashamed and was delivered of a son (as though made of) gold. The son of Angirasa (Vrihaspati) got inclined towards the baby, (as also was the case with) Soma.

"This (son) is mine and not yours," there being such a loud quarrel (between Vrihaspati and Soma) over him (the child),

the Munis and the Gods asked (her). She was ashamed and did not say anything.

The baby being enraged at the false shame (of its mother) said to her, "Oh the unchaste! why don't you speak. Forth with disclose thy fault."

Brahmā called (her) to a corner, and comforting (her) asked (what the real fact was). (She) said slowly that (it was begotten by) Soma; and immediately did Soma catch up the baby.

Oh king! the self-create gave him the designation of Budha, on account of his profound knowledge. The moon got happiness by (his) son.

To him (Budha) through Ilā was born (a son) who is known as Pururabā.

At the house of Indra, the beauty, qualifications, nobleness, suavity of manners, wealth and prowess of him (Pururabā) was being sung by the divine sage (Nārada); and hearing that, the Goddess Urvasi was hit with the arrow of Venus (ie became passionate) and appeared before him Pururabā.

The woman (Urvasi) on account of the curse of Mitravaruna became a human being, (and) hearing of the best of men (Pururabā) being as beautiful as the Venus, came to his side self-possesed.

The king (Pururabā) seeing the goddess (Urvasi) had (his) eyes dilated with pleasure and (his) whole limbs gladdened; (and drawing her) aside spoke to her in charming words (as follows)

THE AUSPICIOUS KING said:—Oh the possessor of the best (most tempting) pelvic region! (be thy) advent blessed Take thy seat. What am I to do? Do have sexual intercourse with me. Let our sexual gratification extend over a long time.

URVASI said:—Oh the beautiful! what female's heart and eyes will not be attracted by thee; embracing thy breast (whose heart) will not be inclined to sexual pleasures (with

thee) ? Oh king ! keep these two lambs as (thy) ward. Oh the passion-inspiring ! I will have sexual intercourse with thee. The qualified are said to be desirable to the fair sex, Oh the warrior ! nectar is (to be) my food, and I will not (suffer) to see thee naked (on occasions) other than (that of) sexual intercourse. The noble-minded (king Pururabā) promised "be it so",

(The king further said) Oh what human-beings-enchanting beauty ! Oh what human-beings-enchanting deportment ! what man will not minister to thee (thy wishes) who hast come of (thine) own accord.

The said best of mankind (Pururabā) began to have, as was proper, sexual intercourse with her at the divine pleasure (gardens such as) Chaitraratha, at (his) pleasure.

(The king) delightfully spent a long time in having sexual intercourse with the goddess, (who smelt) the filaments of lotus, and by enjoying the pleasures (of kissing her) mouth.

Indra without seeing Urvasi, (and consideing) that his assembly did not look beautiful without Urvasi, sent out the Gandharvas (in search of her).

In the dead of night, when darkness (was fast) spreading around, they (the Gandharvas) arrived (there) and stole the two lambs made over (for safe custody) to the king by Urvasi.

The goddess (Urvasi) hearing the cry of her sons who were being carried away (began to lament in the followidg strain)—I am ruined by a bad lord, who has no manliness and who has the vanity of being a warrior. From such a lord has been robbed by the pirate (my) sons. I am ruined. (The lord) is a male during the day, and lies down at night as a female.

(Pururabā) being hurt by the arrow of words (as) the elephant (is hurt) with hook, took up at (that dark) night a dagger, and being naked followed (the pirates) in anger.

They (the Gandharvas) left the lambs there, and began to shine as the lightning flashes. (Now) she saw the naked lord to bring the lambs.

Aila (Pururabā) also became anxious at not finding (his) mistress in the bed. His heart given unto her, and distracted, (Pururabā) travelled (all over) the earth like an insane bewailing (the separation with the beauty).

The said Pururabā finding her (in the company of) five maids of honour on the bank of the Saraswati in the field of Kurukshetra, got (his) face flashed with delight and uttered (the following) charming words :—

Ah wife! ah the cruel-hearted! wait, wait. It is not proper for thee to abandon me now without comforting me. Let us speak (with each other). Oh goddess! this (my) beautiful body left at a distance by thee drops down here; and this (my) body will be devoured by tigers and vultures.

URVASI said :—Oh king! do not in vain (bewail). Thou art a male being. These tigres (*ie* thy animal propensities) will not eat thee up. Female love is never constant to any (one male). The heart of the females is like the heart of the tigers. The females are cruel, insincere, jealous, bold in matters of love, and kill faithfull husband or brother for trifling matters. (Those who have known) liberty and are given to promiscuous interconrse, shew false faithfullness to to the foolish (males); and then descarding their affection desire new (males for sexual gratification). Oh lord! thou shalt have (the opportunity of having) sexual intercourse with me for one night at the end of a year. Oh king (by that intercourse) other issues will be born unto thee.

The said king finding the goddess (Urvasi) pregnant, returned to his capital; (and) at the end of the year again came to Urvasi, the mother of warriors. Having got (Urvasi) in great pleasure (did he) pass a night with her. Then Urvasi said to him (who was) disheartened on account of separation,

" pray to these Gandharvas (that) they might (be pleased to) give me unto thee.

Oh king! (The Gandharvas) pleased with him (at being thus) prayed to, gave unto him a fire vase.

(Then) he (Pururabā) believing it (the fire vase) to be Urvaçi roved in forest; (and then he) came to know (what it really was). Then leaving the fire vase in the forest, (he) returned to (his) house, and passed the nights in thinking of (Urvasi).

At the fall of the third cycle of creation, the three (Vedas) flashed in his (Pururabā's) mind. Then the said (king) went over to the place where the vase was. (There he) found a banian tree (grown out of) the womb of fire. By that (tree) he made two fire-kindling woods, and churned the fire (with the desire of getting Urvasi.)

The powerful (king) contemplating, according to the mantras, the first wood as Urvasi, and the second his own self, and the intermediate (piece of wood as) son, churned the wood.

At the churning carried on by him, (the God of) Fire was born; from whom was born the Vedas. The (said God of Fire, possessed of) the three-fold Knowledge, was contemplated as his (Pururabā's) son.

The said king (Pururabā anxious) to find out the whereabouts of Urvasi, worshipped, with that fire, Hari the all-pervading, the self-create the lord of the yajnas.

In the primæval days, there was one Veda, the seed of all words, (and the emblem of the mystical name of the Diety, the syllable) *Om*; there was one God, the Nārāyana, and no other; the (God of) Fire was mundane; and one caste (by the name of) Hansa.

Oh king! at the beginning of the third cycle of creation, there came to be the three-fold (Vedas) from Pururabā; and the said king (Pururabā) attained (the quarter of Heaven known as) Gandharva, by (the powers of) his son, the Fire.

CHAPTER XVII.

THE AUSPICIOUS VADARAYANI said:—Oh king! from the womb of Urvasi were born six sons unto Pururabā. They were Ayu, Srutāyu, Satyāyu, Roya, Vejoya and Joya.

(Now) Vasumān was the son of Srutāyu and Srutanjaya (that of) Satyāyu. Eka was the son of Roya, and Amilā of Joya. Bhima (was the son of) Vejoya; and to him Hotraka; whose son was Janhu who drank off the Gangā (holding her) in the hollow of his palms. Puru was the son of Janhu. His son was Vataka, whose son was Agāka; to whom was born Kuça; whose four sons were Kusāmbu, Tanaya, Vasu, Kusanābha. (Now) Gādhi was born unto Kusāmbu.

(Now) a Brāhmana, Richika (by name) begged of (Gādhi, his) daughter, Salyābati (in marriage). Gādhi considering the bridegroom unworthy (of his daughter) spoke to Bhārgava (as follows) "Give (unto me) as the dowry of my daughter a thousand horses having dark-blue ear at one side and the effulgence of the moon; for (we are) of the race of Kusika.

The said (Richika) being thus spoken to and knowing the intention (of Gādhi) went to Varuna. Having brought and presented horses of that description (unto Gādhi) married the beautiful (daughter of Gādhi.)

The said ascetic (Richika, was prayed to by (his) wife and mother-in-law (both) desirous of having children (born unto them). The muni having boiled the sacrificial rice (consecrating that) by two (different) mantras went to bathe. In the interval, Satyavati was asked by (her) mother (in-law) her (portion of) the sacrificial rice, considering that that was better; and she gave unto her mother (her portion of the rice), while she herself eat off the sacrificial rice meant for (her) mother (in-law).

On returning (after bath) the muni came to know that, (and) said to his wife (as follows), " What wrong hast thou done! Thy son will be a terrible warrior and thy brother devoted to Brahma."

Being gratified by Satyavati (by such prayers as) " let it not be thus," Vārgava said, "now, thy grandson will therefore be Jamadagini ; and thus was born (Jamadagni).

She (Satyavati) also by reason of great meritorious acts became the river Kausiki which washes away the sin of people.

Jamadagni married Renukā, the daughter of Renu. By the ascetic Vārgava was begotten (on) her Vasu and other (sons), of whom the youngest is known as Rāma, who is described (by the Munis) as being an incarnation of the Nārāyana and the determinator of the race of the Haihayas. He (the said Rāma) rendered this world devoid of the Kshatriyas seven into three times. Though his sin was very little, he killed the Kshatriyas who were devoid of the Vedas, proud, clouded by (qualities known as) *Raja* and *Tama* and were (as it were) the burden of this earth.

THE AUSPICIOUS KING said :—How did the kings (the Kshatriyas) who were not the master of (their) passions, offend the Bhagawān (Parasurāma), for which reason (Rāma) extirpated the race of the Kshatriyas so repeatedly.

THE AUSPICIOUS VADARAYaNI said :—Arjuna, the lord of of the Haihayas and the best of the Kshatriyas, having worshipped Datta the portion of a portion of Nārāyana, by various acts, gained a thousand hands, the quality of being invulnerable in the midst of the enemies, inexhaustible passions, prowess, glory, strength, and wealth which had the quality of infinite minuteness.

The said (Arjuna) travelled with unimpeded speed all over the worlds as the air (does)

(Once on a time) Arjuna maddened with passion, wearing elysium garland and surrounded by the very jewels of women

was (engaged at) play in the waters of the Narmadā; and impeded (the course of) the river with his (thousand) hands.

The ten-headed (Rāvana) who had the consciousness of being a warrior, found his camps flooded with the water of the river (of which) the current was running at the opposite direction. So he (Rāvana) could not bear the prowess of him (Arjuna). He got prepared to wage war with him.

(Rāvana) guilty of that sin committed in the presence of females, was easily imprisoned and kept in custody at Māhismaty (the capital of Arjuna); and by whom (Arjuna), he was set at liberty as a monky (is let off as being worthless.)

Once on a time, the said Arjuna (while) travelling through forests devoid of human beings on a hunting (excursion), willingly entered the hermitage of Jamadagni.

The said Muni to whom asceticism was wealth, showed hospitality to that God in man (Arjuna) who was followed by ministers, armies and horses, by a cow of plenty.

Considering that wealth (the cow of plenty) more valuable than his (own) possessions, he (Arjuna) did not appreciate that hospitality, and with his Haihaya army coveted her (the of plenty) the invaluable agent for (success in the) asceticism in which maintenance of a perpetual and sacred fire is necessary. He (therefore) in his pride, directed his men to steal the cow of plenty belonging to the ascetic.

They (the Haihaya army) carried off by force the lowing (cow) and its calf to Māhismati.

Now as soon as the king (Arjuna) was gone, Rāma (Paraçurāma) returned to the hermitage; and learning of the said oppression of (Arjuna) became angry like the serpent that is hurt. Having taken up a terrible axe, armour, and a bow with arrows, followed (Aryuna) as the fearful king of the beasts (lion) follows tiger.

Entering the city, (Arjuna) perceived Parasurāma clad with the skin of black deer, with matted hair as resplen-

dent as the sun, with arrows, axes, weapons and bow in his hands come (towards the city) with great force.

(Therefore Arjuna) sent out seventeen millions of terrible soldiers (equipped) with elephants, charriots, horses, clubs, arrows, swords, pikes, daggers, and lances; but Rāma (ie Parasurāma) alone killed the whole army. Wherever did go the said (Parasurāma) who was hurting (all around) with the axe, whose prowess (resembled the strength of) mind and fire, who was capable o f destroying the discus of others, there fell to the ground (the warriors) whose hands, thighs, necks were cut off and whose horses and charrioteers were killed.

The Haihaya (Arjuna) rushed on (to the field) in great anger observing his army lying on the field softened with the blood (of the dead and the dying soldiers) whose armour, arrows, limbs were cut off with the arrows and axes of Rāma.

Now, the said Arjuna darted at Rāma arrows simultaneously (holding) five hundred bows in his (thousand) hands. Rāma the foremost of the weilders of weapons, forthwith cut off those (arrows darted by Rāma) with his one bow and arrow.

Then in the battle, Rāma with sharpest axes forcibly cut off the (thousand) hands (resembling) the hood of serpents, of Arjuna who was hurrying towards the battle field and throwing with his own hands mountains and trees. Rāma cut off the head (of Arjuna) whose hands had been (already) cut off, as peaks (are removed) from the mountains. The father being killed, the ten thousand sons of Arjuna fled away (from the battle field) in (great) terror.

(Parasurāma) the suppressor of enemies, having regained the cow (of plenty) with her calf, (which was as it were) the unavoidable agent in the yajna in which perpetual sacred fire is to be maintaind, returned to the hermitage and presented the afflicted (cow of plenty) unto his father. Rāma

related nnto his father and brother the said act of his; and listening to that Jamadagni said (as follows).

Oh Rāma! Oh Rāma! Oh the gloriously armed! thou hast committed sin. Thou hast unnecessarily killed the god in man (Arjuna) who is the personification of the all-pervading God. Oh child! we are Brāhmanas. By the (quality of) forbearance, (we have) become objects of veneration. The divine, preceptor of human beings, (Brahmā) attained by virtue of which (quality of forbearance) the position of universal veneration. (It is) on account of forbearance, that Lakshmi of Brahmā appears as resplendent as the rays of the sun. The Bhagawān, God Hari becomes easily pleased with the forbearing. Oh Rāma! the taking of life of the king whose mind was consecrated has been more heinous than (that of) the murder of a Brāhman. Now expiate this sin by concentrating (thy) mind in Bhagawān and by pilgrimage.

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CHAPTER XVIII.

THE AUSPICIOUS SUKA said:—Oh the son of Kuru! Being thus advised by his father, Rāma passed a year in pilgrimage, (and then) returned to the hermitage.

Once on a time, Renukā having gone to the Gangā, saw the king of the Gandharvas wearing garlands of lotus, to play with the Apsarās. Having gone to the river to fetch water, she whose heart was somewhat attracted by Chitraratha (the king of the Gandharvas) who was playing, forgot the time of yajna. Coming to feel that delay and afraid of the curse of Muni, (she) retutned to the hermitage and placed

the pitcher before (the Muni), and remained standing with folded palms.

The muni (Jamadagni) coming to know of the unchasteness of his wife, got enraged (and said), "O my sons! kill this sinner." Although thus directed, they did not do so.

The said Rāma who was well aware of the powers of the muni in respect of meditations 'and asceticism killed, being directed by his father, his mother along with his other brothers.

The son of Satyvati (Jamadagni) was pleased and requested (Rāma) to pray for any favour. Rāma desired the reanimation of those killed and (their) forgetfulness (of the fact of their having been) killed.

Immediately did they get up as though after a (deep, sound) sleep. Rāma, who was conscious of the powers of his father in regard to asceticism, took the life of his dear ones.

Oh king! the sons of Arjuna worsted by the prowess of Rāma, and remembering the murder of their father did not, in the least, feel happy.

Once on a time, when Rāma with his brothers had gone to forest from the hermitage, (the sons of Arjuna) desirous of avenging themselves (for the murder of their father) found a favourable opportunity and came (to the hermitage.) They who had made up (their) mind to perpetrate that sin, saw the virtuous muni, who had brought his mental faculties to a focus, in the house wherein was blazing the sacrificial fire, (and they) killed him. Although the mother of Rāma plaintively prayed (for the life of the muni), they, who were most cruel and (as it were) the refuse of the Kshatriyas, carried off the head (of the muni) by suddenly cutting it down. Renukā the mother of Rama, cast down with sorrow and bereavement began loudly to cry by uttering "Ah my child! Rāma! Rāma!" and hunting herself in various other way.

Rāma having heard from distance the note of distress, "Oh Rāma!" hastened to the hermitage and saw his father killed.

The said sons of Jamadagni who were distracted with grief, anger, vindictiveness, sorrow and bereavement began to bewail as follows,—Oh father! (Oh Ascetic! Oh virtuous! leaving us behind, thou hast gone to Heaven.

Rāma having thus bewailed, placed the body of his father near that of his brothers and took up the axe and made up his mind to extirpate the Kshatriyas.

Oh king! the said Rāma having gone to Māhishmati, c which the beauty was (already) destroyed for the sin of killin Brāhman, built up a high mountain at the centre of the capit with the heads of the sons of Arjuna; and the powerfu Paraçurama caused a river to flow with their blood, which caused fear unto the heart of those who were enemical to the Bráhmans. Taking the occasion of the murder of his father which brought evil upon the Kshatriyas, Parasurama made the earth devoid of the Kshatriyas three into seven times and caused nine lakes of blood (to exist), at the holy place called Sāmanta Panchaka.

Then Rāma bringing the head of his father in contact with the body and spreading (the same on) Kuça grass worshipped the God, the universal soul pervading all the Gods. He made a gift of the western quarters to the priest reciting the prayers from the *Rig Veda*; the southern quarters to the priest worshipping the Brahma; the eastern quarters to the priest reciting mantras from the *Jayur Veda*, the northern quarters to the priest chanting the Shāma Verses; other quarters to other priests; the central place to Kaçypa; the country (called) Arjyabarta, to the adviser, and other lands to the moderators. Then his sins getting expiated after performance in the great river Saraswati other supplementary sacrifice (bathing) to atone for the defects in the principle one, Purasurama looked as resplendant as the cloudless sun.

The said Jamadagni being worshipped by Ràma regained animation his body (existing, as it were) in the recollection

and became the seventh saint in the constellation of (the seven) saints.

O king! the adorable lotus-eyed Rāma, the son of Jamadagni, also will in the next grand period of destruction and creation promulgate the Vedas.

The said (Parasurāma), who has thrown aside the royal staff, whose intelligence is tranquil and whose character is being sung by the Sidhwas, Gandharvas, and Charanas, is still living on the mount Mahendra.

The Vagawan, God Hari, (who is) the soul of the universe having incarnated himself in the race of the Vrigus, killed many times over the (Kshatriyas) to remove the great weight (of sin) of this earth.

To Gādhi was born the very powerful Viçwāmitra (who resembled) the blazing purifier (fire), who getting over Kshatriyahood by asceticism attained the spirit of Brahma.

O king! Viçwāmitra had one hundred sons. (Although) the second (of these was named) Madhutchanda (yet) they all were called Madhutchandas.

Now the (said Viçwāmitra) having accepted Sunaçefa the son of Ajigartha of the race of the Vrigus (as his) son, (and naming him) Devarāta, spoke to his sons "look upon this (Devarāta) as your elder brother," The said sacrificial being (Sunasefa) being sold (on the occasion of) the yajna of Harishchandra (to be slaughtered at the sacrifice) freed himself from the fetters by praying to Prajesa and other gods. The said ascetic (Sunaçefa) of the race of Vrigu, being presented by the Gods at the sacrifice of the gods (came to be) called, Devarata in the line of Gādhi.

The senior Madhutchandas (*i.e.*, the natural sons of Viçwāmitra) did not consider that (*i.e.*, looking upon Devarata as elder brother) good. Thereat, the Muni (Viçwamitra) got offended and (cursed them as follows.) "O the wicked! be you fallen."

Then Madhutchanda with fifty other (sons) said, "which of us thou decidest (to be the eldest), we shall accept him

CHAPTER XVIII.

THE AUSPICIOUS SUKA Said:—Nahusha had six sons, Yati, Yajāti, Garjāti, Ayati, Viayati, and Kriti, such as the corporeal beings have six senses.

Yati, who was conscious of the consequences (of worldly possessions) did not desire (to have) the kingdom given (unto him) by his father; (in as much as) therein (on the throne) people fails to realise (the nature of) the *Ego*.

(His) father (Nahusha) on being dethroned by the twice-born on account of his (Nahusha's) misdemeanour towards the wife of Indra and on his being converted into a serpent, Yajāti became the king.

Brother (Yājati) directed his younger brothers to rule over the four quarters, and (himself) marrying the daughters of Sukrāchārya and Vrishapurvana (the Daitya-king) protected the earth.

THE AUSPICIOUS KING Said:—The adorable Kabya (Sukra) was the ascetic Brāhman, and Nāhusha was a Kshatriya. How could, therefore, be that contrary-to-caste-order marriage between the Kshatriya and Brāhman?

THE AUSPICIOUS SUKA Said:—Once on a time, the daughter of the lord of the Dānavas the graceful Sarmisthā (who was rather) irascible in temper being followed by a thousand companions and Devajāni the daughter (of her) spiritual precetor was promenading in the (pleasure) garden of the city which was full of trees with blooming flowers and with lotus inhabited by harmoniously singing bees. The said lotus-eyed girls coming to a tank, left their cloth on the bank and began to amuse themselves by splashing water on each other. The girls seeing Girisha with Devi (Bhagawati)

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passing along on (his) bull, forthwith got on the bank and put on (their) cloth out of shame.

Sarmishthā out of mistake put on the cloth of the daughter of her spiritual preceptor believing the same to be hers. (Thereat) Devajāni got angry and spoke as follows :—

Oh! behold the impropriety of that maid-servant (Sarmishthā)! she has put on the cloth to be worn by us as the bitch (partakes of) the clarified butter at Yajnas. (The Brāhmans) who have created this (universe) by asceticism; who have sprung up from the mouth of the ultimate Being; who hold (possess) in this world the (spirit of) the Brahma; who have shown (the world) the blessed path (the Vedas); who are being worshipped by the gods (who are) the lords of beings, and even by the Bhagawān Vishnu (who is) the soul of the Universe; among them (Brāhmanas) we belong to the line of Vrigu. Her father who is an Asura is our disciple. Though such is the state of things, (yet) the unchaste (girl) has put on (the cloth) to be worn by us, like (the recital of) the Vedas by the Sudras.

Saramishthā being thus rebuked (began to) heave out deep sighs of anger and bite her lips like the serpent trodden under feet and spoke to the daughter of her spiritual preceptor (as follows) :—

Oh beggar, art thou not (vainly) edifying thyself ignoring thine own acts (and conduct)? Dost thou not like the crows look up to our house (for support)?

The anger of Sarmishthā did not abate (although she) rebuked the daughter of the spiritual preceptor with such cross words; (and she) snatching off her (Devajāni's) cloth, threw her down into a well.

Then (Sarmishthā) having come home, Yajāti accidentally came a-hunting (there and) feeling thirsty (went up to the well and) saw her (Devajāni) in it. The kind-hearted king

this decripitude caused by thy maternal grandfather (has stood as a bar to) my getting satisfied about wordly enjoyments. Let me enjoy myself for some time with thy (youthful) age."

JADU said:—"I do not like to live in the decripitude that has overtaken (you) in the middle (of your life). People cannot practise self denial without having enjoyed the worldly pleasures (first).

Oh Bhārata! being requested by the father (to accept his decripitude) Turbashu, Drujhu, and Anu, who were not virtuous, and who believed (youth which is) transient to be eternal, refused (to accede to the request).

(Then the king) said to his youngest son Puru who was well qualified, "Oh child! thou shouldst not disappoint me as your elder brothers (have done)."

THE AUSPICIOUS PURU said:—"Oh the lord of human beings! what man on this earth is capable of repaying (the debt of gratitude) to his father whose portion he is, and by whose grace he attains even the almighty God? He who acts up to the innermost desire of his father is the best (of sons), he who carries out the orders of his father is next to that (in merit), and he who disobeys the orders of his father is the worst, refractory and (like) the execretions of his father".

Puru having said this, gladly accepted the decripitude of his father. And the said king (Yajāti) also began to enjoy the (earthly) pleasures as usual.

(Yajāti) the lord of the seven islands began to rule his subjects as though he were (their) father, and gratified the desires by his senses, the power of which did not exist. Devajāni, his darling also, every day heightened his pleasures in privacy, by heart, words, body and other things. (The said king) worshipped god Hari, the Lord of the Yajnas, God who pervades all the gods, by Yajnas and profuse gifts.

The powerful (Yajāti), who renounced all desires, worshipped Nārāyana Vāsudeva who dwells in the heart, who is indivisible, in whom this (universe) involves as the illusions in dream and clouds in the sky, by placing Him in the heart (of hearts).

The emperor (Yajāti) had not the satisfaction of heart, although (he worshipped the supreme god) with the sixth (sense or mind), and with the inferior senses for thousands of years.

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CHAPTER XIX.

THE AUSPICIOUS SUKA said :—The said (Yajāti) thus enjoying (his life) came to feel his degeneration occasioned by his subjection to his wife; and, losing all love for worldly desires, narrated to his wife the following story :—

Oh, the daughter of Vārgava! listen to the story of one, who acted like me (and) whose (fate) is deplored by the wise living in the forests.

In the forest, a goat while in search after an object dear to him saw a she-goat down in a well on account of her evil deeds. The passionate he-goat thinking of the means to get her out prepared a flight of steps (reaching the bottom of the well) by digging earth with his horns. The beautiful (she-goat) getting out of the well desired him (for her husband). The he-goat accepting the (said) she-goat (as his [illegible] (which were) anxiously desiring [illegible] passionate proposed to (the he-goat, who [illegible] expert in (the art of) sexaul intercourse [illegible] and possessing great venerial

strength. The said he-goat, which was capable of gratifying the sexual appetite of (the whole lot of) the she-goats, forgot himself (as though) he were possessed by (the god of) Passion. The (she-goat) which had got out of the well could not bear (to see) the he-goat having sexual intercourse with another she-goat (which was) more handsome. (The said she-goat) being grieved at heart forsook her husband, which was wicked, passionate, fickle in love, outwardly loving, and given to sexual gratifications. The said goat (which was) subject to his wife and, grieved at heart, followed on the way with a murmering noise the said she-goat to please (her); but failed to satisfy her. Now, one Brāhmana (who was) the lord (protector) of the she-goat cut off, in anger, the hanging testicle of the goat, but (the said Brāhmana) who knew the remedy rejoined (them to the inguinal region of the goat) for the purpose (of the sexual gratification of his daughter).

Oh dear! the goat also who regained (his) sexual powers passed a long time with the she-goat saved from the well, (but) he is not yet satisfied about sexual gratification.

Oh the beautiful! myself miserable in the like manner, and being oppressed by (my) love for thee, I have, fascinated by thine enchantments, failed to know myself.

Because, on this earth, the desires of people (whose) hearts have been animated with passion, do not get any satisfaction from paddy, barley, gold, animals and women.

Sexual appetite never gets satisfied by enjoyment but (on the contrary) it increases (by such enjoyments); as the fire blazes with vigour when fed with clarified butter.

But when (they succeed in) not making any difference in (their dealings with different) creation, when they are indifferent (to pleasure and pain, it is then that) people find happiness around.

Do not keep the company of (even thy) mother, sister or daughter in privacy (because) passions (getting) impetus disturb even the learned. In full enjoyment of earthly objects,

I have completed a thousand years, and yet (there has been no) satisfaction—(still there is) hankering after them. That is why I have been, having renounced these (earthly objects) and concentrating my heart unto the Brahmā, (and being) indifferent to pleasure and pain, (and having) liberated the self, passing (my life) with the wild animals.

He, who knows the Ego, knows the world (to be) the cause of self-destruction; and (he) beloving what is seen and heard (to be) transient (does not get inclined) to enjoy them.

Nāhusha, having said this to his wife, made over (his) youth to Puru (his son), and renouncing all desires accepted his own decrepitude. He (then) made Drudjhu lord over the south-weastern quarters; Jadu that of the South; Turbashu that of the west; Anu that of the East. And (he) repaired to the forest (after having) made over the crown to Puru, who deserved the wealth of the whole universe, and made the elder brother subject to him.

The said (Yajāti) renounced in a moment the six senses (which were) enjoyed in the enjoyment of (earthly) objects for a great many years as the twice-born (bird) leaves the nest (as soon as it is) fledged.

Then the said (Yajāti) being liberated from all connexions, getting emancipated from the three-fold qualities—(*Satwa Raja*, and *Tama*) by virtue of self-introspection, having placed his confidence in the most supreme, purest Vāsudeva Brahmā attained to the state of Brahmā.

Devajāni having heard (this) story considered (the same to be meant for) the emancipation of her soul (although the story) was told jocosely and as the outcome of the disappointment in the relation between men and women.

O lord! the said Bhārgavi Devajāni considered the companionship with the dear ones (who are) obedient to God as illusive (as the conduct of) those who frequent the grog-shop; and considering every thing as unsubstantial) dream, severed

all (earthly) ties, and gave up this body (after) having concentrated her mind to Krishna.

Devajāni gave up his body while uttering the following verse:—

I salute unto thee, O Vāsudeva, the omniscient, the abode of all created beings, the peaceful, the great Vagawān!

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CHAPTER XX.

THE AUSPICIOUS VADARAYANI said:—O Bhārata! I will relate (unto thee) the line of Puru, whereto thou belongest, and whereto sprung up the family of many an Ascetic-king and Brāhmana.

To Puru was born Janamejaya, and to him Prachinwān, whose son was Prabira, to whom was born Manushya; and to him was born Chārupada. To Chārupada was born a son (by the name of) Sudyu, to whom was born Bahugaba, and to him was born Sanjāti, and his son was Ahanjāti, and his son was known as Randrācwa.

His ten sons begotten on Ahritachi, an *Apsara*, are known as Ritaya, Kaksheya, Shandileya, Rriteyakh, Jaleya, Sannatyr. Dharniaya, Sateya, Brateya and the youngest Bancya. (These were what) the (ten) senses (are) to the Supreme Soul of the universe. Rantināba was born unto Ritsya. O king! he (Rantinaba) had three sons of Sumati, Dhruba and Apratiratha. Kanwa was the son of Apratiratha; whose son was Madhatithi; and from him sprang the twice-born (such as) Praskauna and others. Revi was the son of Vumati, and to him was born Dushmanta.

(While) hunting out, Dushmanta got to the hermitage of Kanwa. There (he saw) a female, as if the incarnation of (some) diety, resembling Tama and illuminating (as it were all around) with her effulgence, (and he) instantaneously got enchanted.

Gladdened at her sight, relieved of all weariness, followed by a few soldiers, (Dushmanta) spoke to the best of women. Smiling and animated with sexual desires, (he) asked with sweet words—O the lotus-eyed! who art thou? whose daughter art thou and what is thy motive (of staying) in this forest devoid (as it is) of human element? O the charming-waisted! the heart of the sons of Purus never delights in sinful acts. I understood (that) thou art the daughter of a Kshatriya.

THE AUSPICIOUS CAKUNTALA said:—I am the daughter of Viçwāmitra, left in the forest by Menakā. The adorable Kanwa knows this. O warrior! what may we do unto thee? Oh the lotus-eyed! take thy seat (please), and accept our efferings. Here is rice, if thou desirist, (please) eat.

THE AUSPICIOUS DUSHMANTA said:—Oh the beautiful! this befits those born in the line of the Kusikās—the royal girls themselves choose (thus) worthy husbands.

(Sakuntalā) having expressed (her) consent, the king (Dushmanta), who was aware of the local customs of the period, married Sakuntalā according to the rules of Gāndharva (marriage) and as is enjoined by *dharma* (Shāstras).

The ascetic king, whose semen was unfailing, placed his seminal fluid in the queen, (and then) returned to his capital.

In course of time she (Sakuntalā) was delivered of a son. Kanwa performed in the forest the necessary rites about the newly-born boy. The said boy used to play with lions forcibly caught (by him). The best of the pleasure-givers (Sakuntalā) went to (her) husband with the boy who was the incarnation of a portion of Hari, invincible and powerful.

When the king did not accept (his) wife and child (who were) blameless, (there was the following) voice in the air for the audience—(consisting of) all the created beings:—The mother is (simply) the recepticle. The child belongs unto the father by whom he is begotten. Oh Dushmanta, support (thy) son and do not insult Sakuntalā! Oh God in man! the son saves him who discharges the seminal fluid from the clasp of Yama. Thou wert (truly) the progenitor of the conception, Sakuntalā has given out the truth. The father having given up (the soveregnty) he (became) the emperor of great fame. On this earth, the glories of him who was the incarnation of a portion of Hari, is chanted. (There was the mark of) discus on his right palm, and (that of) the blossom of lotus on his feet.

Having ascended the imperial throne, he performed a Yajna on the bank of the Gangā with great presentations, and with five times fifty sacrificial horses. The powerful (king) having made the son of Mamatā the priest, tied (for Vajna) seven and eighty sacrificial horses on the bank of the Jamunā and presented (a large quantity) of wealth. Bhárata, son of Dushmanta (had) sacredly maintained fire, (and to fetch that) the Brāhmanas divided amongst themselves (so many as) 130,84 cows each. The son of Dushmanta (Bharata) surprised the kings by tying (for sacrificial purpose) three times thirty hundred horses. He surpassed the wealth of (even) the Gods (because) he had obtained (the favour) of Hari. He gave away, in some performances, fourteen millions of black elephants with white tusk (the animals) covered over with gold. The glorious acts of Bharata were never capable of being done before by other kings. (They) never could do it,nor will they ever do (it) as (it is impossible) to reach the heaven with hands. During (his) world-conquering expedion, (he) defeated the Kirtits, Hunas, Yabanas, Poundras, Kankas, Khasas, Saks, and other non-brahmanical and un-holy kings. In olden times, the Asuras, having

defeated the Gods, sent the goddesses to the antipodes, (now he) regained them with (other) human beings. In heaven, his subjects had all (their) desires satisfied. (He) sent out soldiers on all directions for twenty-seven thousand years. The said emperor (then) renounced (his) empire, sovereign wealth, undiminished army and his soul (as being unsubstantial).

Oh king! he had three suitable wives (who) came of the country (called) Bidarva—(who) afriad of being given up (by their husband) killed (their) sons who had no resemblance (to their father). His line (going) thus to be extirpated, he worshipped, for the purpose (of getting issues born unto him), and Maruta gave unto him (a son), Varadwāj (while) Vrihaspati began to have sexual intercourse with (his) brother's wife who was pregnant, he was prevented (by the fœtus from so doing) and so cursing the fœtus, he discharged the seminal fluid.

Afraid of being forsaken by her husband (as being unchaste) and desirous of giving up the child, Mamatā has (thus) sung a verse to explain his (child's) name, by the Gods:— (They said) Oh fool! nurse and support this doubly-born (child). (She said) Oh Vrihaspati! you bring up this doubly-born (child).

The father and mother (Vrihaspati and Mamatā) having gone away thus contending, the said (child came to be called) Varadwāja.

(Although) thus directed by the gods, (Mamatā) threw away (the child) born of her, considering (it) illegitimately born. The Marutas brought him up, and on the line (going to be) extirpated, (they) gave him (unto the king).

CHAPTER XXI.

THE AUSPICIOUS SUKA said:—The son of Vitatha (was) Manyee; and to him were born Vrihad-Kṣhatra, Jaya, Mohavirjya, Naru and Garga. Sankritu was the son of Naru. Gura and Rantideva were the sons of Sankritu. The glories of Rantideva are sung in this world as in the other. Wealth acquired from the skies (i.e. without labour) was given away (although he was himself) hungry. Having nothing, shivering with (his) relations, the mild (king had to) pass (so many as) forty eight days without even (a sip of) drink.

When on a morning (there) came cakes of unleavened bread, clarified butter, curdled milk and water, (and) reached the (hands of the king who was) shaking with hunger and thirst (and whose) relations were miserable (with hunger), there arrived (before him who was) desirous of taking food, a guest, a Brāhmana. (He the king who was) seeing Hari all around divided with respect and attention that food (and made a portion of it ever to) him (the guest), and the said twice-born (guest) went away (after) having eaten. Now, another (guest came to) the king (ready) to partake (of the food) of his share, (and the king) thinking of Hari divided (the food which had already undergone) desirous and (gave it over) to the guest. The Sudra guest having gone away, (there) came (another) guest followed by dogs, and (he said) "Oh king! give me food (as also to these my) followers (as we are all) hungry. The said (king) with much respect and attention gave the remaining (food) to those dogs and the powerful (i.e. the Brāhmana) and saluted unto (him). A Chandāl (then) came up (before the king, for whom there remained) drinking water (which could) quench the thirst of one man only; and said,—

"Give water unto one who is unholy." (The king) having heard his plaintive voice and of (his) excessive weariness, felt compassionate and uttered the following words full of nectar (as it were):—"I do not from God desire for the emancipation (of soul followed by) the eight-fold richness, or the final emancipation of soul; (but I desire that may I) suffer the miseries of various corporeal beings (as though) living in them, so that (they may) become free from all misery. By giving the drink to the unfortunate being (who) desires to live, all my hunger, thirst, weariness, exhaustion, weakness, dullness, bereavement, melancholy and illusion will get removed. By saying this, the naturally kind-hearted patient thing (although himself) dying of thirst, gave (the drink) to the Chandala. The lords of the three universe, the givers to the desirous their desire, the illusions created by Vishnu appeared (before) him (to test his patience and faith). But he, (also was) devoid of all desires and attachment, saluted unto them (and) centred (his) mind with devotion in the eternal Vagawān Vásudeva.

Oh king! (before the said king who) had no other desire and who had centred his mind in god, the illusions vanished away as dreams; and by the influence of his companionship, the followers of Kantideva all became saints devoted unto Náráyana.

To Garga was born Cini; and to him Garga. From Kshatriyas sprang the Bráhmanás.

To Mohaviryya was born Duritakshaya. His three sons (were) Aruni, Kabi, and Pushkararani, who all attained brahmanhood in this world.

Hasti was the son of Vrihatkshatra, who (built) the city of Hastinápur. Ajamirah, Dwimirah and Purumirah, (were) the sons of Hasti. The twice-born, such as Prigamedha and others sprang from the line of Ajamirah. Ajamirah (had another son called) Vrihadishu, and his son was Vrihatdhwanu, to him was born Vrihatakāya, whose son was Jayadratha. His son was Vishada and to him was born Syenajit, whose sons

were Ruchiracwa, Drirhahunu, Kāçwa and Batsa. Pāra was the son of Ruchirāçwa, and his son was Prithusena. Neepa was the son of Pāra; and he had a hundred sons; (and it was) he (who) had begotten Brahmadatta on Krityā, the daughter of Suka.

He (Brahmadatta), who was ascetic, begot on Gabi his wife a son by the name of Bishwaksena, (and he) wrote the *Yoga Shastra* at the direction of Jaigishabya. Udaksena was born unto him, and his son was Vallāta. (These all belong to the line of) Vrihadishu.

Jabanira was born unto Dwimira, and his son is known as Kritimān; and his son was named Satyadhriti, whose son was Drirahnemi, and his son was Supārçwakrit. Sumati was the son of Supārçwakrit, and his son was Saunatimān.

Kriti, the son of Saunatimān, having learnt asceticism from Hiranyanābha, divided and learnt the six Sanhitās of Prāchyasāma. His son was Ugrāudha, to whom was born Kshemy, whose son was Subira and his son was Ripunjaya. Bahuratha was the son of Ripunjaya; and his son was Purumirha, who was childless.

Ajāmirha had, by his wife Nalini, (a son by the name of) Neela, whose son was Sānti. Susāni was the son of Sánti, and unto him was born Purujā, whose son was Arka. Arka's son was Varasyaçwa, and he had five sons,viz., Mudgala, Jabunara, Vrihadviçwa, Kāmpillan, and Sanjaya. Varmyaçwa said—my five sons are capable of protecting the purity of five (different) things, and hence they acquired the appellation of Panchāla.

From Mudgala sprang the line of Brāhmanas, called Mandgallya.

To Vārmya, the son of Mudgala, were born the twin children, of whom Dibadāsa was male, and Ahalyā was female, on whom did Gotama begot Satānanda. Satyadhriti was the son of Satānanda, (and he was) well-versed in the art of bow and arrows. His son was Saratbān, whose semen got discharged at the sight of Urvasi and fell on the woods, from

which was born twin children. Sāntanu (while) hunting out seeing them took compassion (on them) and took (them away); the male child (was called) Kripa and the female Kripee who became the wife of Drona.

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CHAPTER XXII.

THE AUSPICIOUS SUKA said:—O king! Maitráya was the son of Divadāsa, and his son was Chyabana, to whom was born Sudāsha and his son was Somaka, the father of Janti. He (Somaka) had a hundred sons of whom Prishata was the youngest. Unto him was born Drupada possessed of all the riches. Draupadi was born nnto Drupada, and unto whom were born sons (such as) Dhristadamna and others. Dhrista-ketu was the son of Dhtistadamnu. They all (belonged to the line of) Lanchāla.

Another son of Ajāmirha (who is called) Rhiksha unto (him) was born Saubarana; (who begot) on Tapatee, the daughter of the Sun, (a son named) Kuru, the lord of Kuru-ksherta. Parikshi, Sudhanu, Janhu, and Nishadha were the sons of Kuru. Unto Sudhanu was born Suhotra, whose son was Chyabana and unto him was born Kriti. His son was Uparicharu Vasu; and to him were born (children) headed by Vrihadaratha and others (such as) Kusāmba, Matsya, Pratyagra and Shadipa. They were all Chedipās. Unto Vrihadaratha was born Kucāgra, and his son was Rhishava, and unto him was born Satyahita, and his son was Pushpabān, whose son was Jahu.

Vrihadaratha begot on his other wife the halves of a child, who (the halves) were thrown away by their mother;

(and) who, being playfully joined together by Jarāsandha uttering (the following words) "live, live," a male child (named therefore) Jarāsandha came to live. Unto him (Jurāsandha) was born Sahadeva, whose son was Somāpi, and his son was Sutaçrabā.

Parikshi was childless. The son of Janhu was Suratha. His son was Vidura, and to him was born Sārbabhouma; whose son was Joyasena. Rādhika was the son of Joyasena, whose son was Ajutāyu. Akrodhana was the son of Ajāitāya; and unto him was born Devātithi. Rhiksha was the son of Devatithi and nnto him was born Dileepa; and his son was Pratipa. (Pratipa had three sons such as) Devápi, Sāntanu and Balhika. Devāpi repaired into forest forsaking the kingdom of his father. Sāntanu became the king. In the previous life, he was called Mohāvisha. Whomever he would touch with (his) hands (he) would get youth and peace. On account of these deeds, (he was called) Sāntanu.

When for twelve years, the god did not rain over his kingdom, the Bráhmanas said, "Aggressor (as he is, he is guilty) of ascending the throne before his elder brother. "Give unto thy elder brother" (the Brāhmanas said); "the kingdom without delay for the welfare of thy city and kingdom." Being thus told by the Bráhmanas,he said to his brother narrating the duties of a (born king). But he (Sántanu's elder brother) having spoken in disparaging terms of the Vedas being deluded by Brāhmanas sent by the minister of Sāntanu, the god (of rains) rained. Deva, on the other hand, remains in the village of Kalāpa, practising asceticism. When Soma race will be extinct in *Kali Yuga*, he will revive it.

Somadatta was the son of Balhika, and his sons were Bhurisrabā, Bhuri, and Sala. Sāntanu begot on Gangā Visma, who knew the Ego, was the best of those who knew all the Dharmas, greatly devoted to Bhagawān, learned, the leader of the warriors and who pleased in war even Rāma, (Parasurāma).

To Sāntanu were born Chitrangada and Bichitravirya, by his wife (known by the name of) Dāsakanyā. Chitrangada was killed by Chitrangada (a Gandharva).

Parācara begot on her (Dāsakanyā, whose real name was Satyābati) the ascetic Krishna (Krishna Daipāyana) who was the direct incarnation of the spirit of Hari and in whom the Vedas lay potentially. From him (Krishna Daipáyana) I have learnt this (Bhāgabatam). Vagawān Vādarāyana discarding his own disciples such as Paila and others confided and taught me, his patient son, this great secret.

Bichitravirjya married both Ambikā and Ambāliká, the daughters of the king of Benares, who were forcibly carried off from (the place of) their public choice of husbands. Being greatly attached to them, he got Pthisis and died. On the field (i.e. the wife) of the childless brother (Bichitravirjya) Vādarāyana, being requested by mother, begot Dhritarastra, Pandu and Vidura.

O king! Dhritarastra begot on Gāndhāri a hundred sons; of whom, Duryodhana was the eldest, and Duhsalā was the daughter. Pandu being prevented by a curse from having sexual intercourse had three powerful sons, Yudhisthira and others, begotten on Kunti by Dharma, Varuna and Indra; and on Madri, Nakula and Sahadeva by the Assinikumāras. On Draupadi the (aforesaid) five (brothers) begot each a son, who were your ancestors. Unto Yudhisthira was born Pratibandhya; unto Vrikodara, Srutasena; unto Arjuna, Srutakirti; unto Nakula, Satanika; and, O king, unto Sahadeva was then born Srutakarmā. Yudhisthira begot on Paurabya, (a son named) Devaka, and Vimasena begot on Hirhimba Ghatotkacha and on Kālyā Sarvagata. Sahadeva begot on Vijoyā the daughter of mountain, (a son named) Suhotra; and Nakula begot on Kuranumati (a son named) Naramitra. Then Arjuna begot on Ulapyā, who was given away to the Lord of Manipur, (a son named) Babhrubahana. The latter was his grand-father's son. Thy father begotten on Subhadrá

by Abhimanya, (and he was) the conqueror of the best of charioteers. You were begotten by him (Abhimanya) on Uttará.

When the descendants of Kuru were getting extirpated by Drona with the weapon (called) Brahmastra, thou wert also saved from death and art now living through the grace of Krishna. O child! these (sons) headed by Janamejaya are your sons, (and they are) Srutasena, Bhimasena, and the powerful Ugrasena.

Janamejaya having known (that) thou art killed by serpent will destroy the serpents in anger by a Yajna for the destruction of serpents. In time, this son (Janamejaya) having conquered the whole world will perform Aswamedha Yājna by making Tura the priest, (and he will) perform other Yajnas. His son, Satanika, will learn the Vedas with Yajnavalka and the military science and knowledge of the rites with Saunaka. His son will be Sahasrānika and his son Aswamedhaja. Unto him will be born Aseemakrishna and unto him Nemichakra who will dwell in (the village of) Kancāmbi when (the city of) Hastinápur will be stolen (*i. e.*, washed away) by the river. His son will be Uptā and unto him will be born Chitraratha, and unto him Suchiratha; and unto him Bristimān, and unto him Sushena, the Emperor. Unto him will be born Suneetha, and unto him Nrichaksha, and unto him Sukhinala; and unto him Pariplaba, and his son (will be called) Medhābi. His son (would be) Nripanjaya, unto him will be born Durba and unto him Timi, unto him Vrihadratha, unto him Satānika, the son of Sudāsa. Unto Satanika will be born Durbāmana, and unto him Mahinara, to whom (would be born) Dandapāni, his son Nimi and unto him will be born Kshemaka. In *Kali* (Yuga), the line of Brahma-Kshatriyas, purified by the gods and the Munis, will, having not Kshemaka as (their) king, get extirpated.

Now I describe unto thee, the kings of Magadha who will come to be. Márjāri will be born unto Sahadeva, and unto him

Srutaçraba, and unto him Yutāyu and unto him will be born Naramitra. His son (will be) Sunakshatra and unto him Brihatasena, and unto him Karmajit, and unto him Sutanjaya and unto him Bipra and his son would be Suchi. Unto Suchi will be born Kshema; and unto him Subrata; and unto him Dharmasutra; and unto him Sama. His son will be Drirhasena; and unto him Sumati; and unto him will be born Subala; and unto him Sunitha, whose son (will be) Satyajit, and unto him (will be born) Viçwajit and unto him Ripunjaya.

These descendants of Vrihadratha will be kings for a thousand years.

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CHAPTER XXIII.

ANA had three sons (*viz.*) Sabhanara, Anaçchakshu and Pareçkshu. Unto Sabhánara was born Kālanara, and unto him Srinjāya, and unto him Janamejāya, and unto him Mohaçala; and unto him Mohāmana. Uçinara and Titikshu were born unto Mohámana. Ucinara had four sons (*viz,*) Sibi, Barbura, Krimi, and Daksha. Sibi had four sons, Vrishādarva, Subira, Madra, and Kekaya, having knowledge of the *Ego*. Rushadratha was the son of Titikshu; and unto him was born Homa; and unto him Vali. On the field of Vali was begotten by Dirghatamā kings called Anga, Banga, Kalinga and Sumbha, Pundra, Andhra and others. They founded six kingdoms after their own names in the eastern country.

Khalapāna was born unto Anga; and unto him was born Dibiratha; whose son was Dharmaratha; and unto him

Chitraratha, who was childless. He was known as Ramapāda and Dasaratha, his companion, gave unto him his own daughter whom Rhishyasringa married.

The Gods not having rained (for a considerable time), the females by dance, song, music, embraces, and luscivous deportments brought him (Rhishyasringa). He (Rhishyasringa) found the king childless and performed Yajnas; securing him children, and gave him issues. By which (also) the childless Dasaratha gained children.

Chaturanga was born unto Romapāda; and his son was Prithutaksha; and unto him were born Vrihadratha, Vrihatakarmā, and Vrihatbhānu. Unto Adya was born Vrihanmanā; and unto him Joyadratha; and uuto him Vijaya; and unto him Dhriti; and unto him Dhritabrata; and unto him Satkarmā; and unto him Adhirathi, who, while playing on the banks of the Ganga, (rescued) the child from the dreds thrown there by Kunti. Being childless, he (Adhiratha) adopted it as his child. The son of king Karna was Vrishasena. The son of Drudjhyo was Babhra and unto him was born Setu; unto him was born Arabdha; and unto him Gāndhara; and unto him Dharma, whose son was Dhrita. Unto Dhrita was born Durmada, and unto him Pracheta. The hundred sons of Pracheta became kings, in the northern countries, of the Yavanas.

Banhi was the son of Tarbushu and unto him was born Varga, and unto him Vānumān, and his son was Trivānu, and his son was the noble-minded Karandhama. Unto him was born Marutha who was childless, and he (therefore) adopted (Dushmanta) of the line of the Purus as his son. The said Dushmanta, desirous of kingdom, regained his own line.

O the best of men! I (now) describe (unto thee) the line of Jadu, the eldest son of Yajāti, (a line which) greatly holy and wipes away all the sins of mankind. People get absolved from all sins on hearing of the line of Jadu wherein

Bhagawan, Universal Soul, incarnated Himself in the form of man.

It is said that Jadu had four sons, viz., Sahasrajit, Krostu, Nala and Ripu. Satajit was the son of Sahasrajit, unto whom were born Mohāhya, Renukya and Haihaya. Unto Haihaya was born Dharma; and unto him Netra, and unto him Kunti, and unto him was born Sohanjari, and unto him Mohishmān, and unto him Bhadrasena. Durmada and Dhanaka were sons of Bhadrasena; and unto Dhanaka were born Kritavirjya, Kritagni, Kritaurmā, Kritanjā. Arjuna was the son of Kritavirjya and was the lord of seven islands, and learnt Yoga of considerable merit from Dattātreya of the line of Hari; and certainly no other kings will attain the perfection of the son of Kritavirjya by (the practice of) Yajna, charity, asceticism, Yoga, and study of the Vedas. He enjoyed with unabated strength the objects (of gratification for) the six senses for fifty thousand years, and (his) wealth did not (suffer any) diminution. Of his thousand sons, Joyadhwaja, Surasena, Vrishana, Madhu, and Urjita were killed in battle. Tālajangha, the son of Joyadhwaja, had a hundred sons, who were all, being known as Tálajangha, killed by the power of Sagara. Of them the eldest was Bitihotra; and Vrishni is known as the son of Madhu, and he had a hundred sons. O king! from Vrishni sprang the line which is (also) known as Madhava, Vrishni and Jādava. The son of Jadu was Krostu and his son was Brijinaban; and unto him was born Swahita and his son was Vicadgu, and unto him was born Chitraratha; and unto him was born Sasabinda, the great ascetic, the great and the highly fortunate, (and) he was invincible, and lord of fourteen (different marks of) invaluable jewels. He had ten thousand wives; and he begot on them ten thousand *lakhs* of sons, (all) greatly famous. Of the six of these (sons) who were famous, Prithusruta had a son (named) Dharma, and his son was Ushanā, who performed a hundred Aswamedha

Yajnas. His son was Ruchaka; and he had five sons, and hear of them,—Purujit, Rukma, Rukmeshu, Prithu and Jyamagha. Although Jyamagha was childless, he did dot marry another wife for the excessive fear of Saibyâ. (Once on a time, he) stole away a girl (named) Bhoja, from the house of Indra. Having seen her in the chariot, Saibyā being angry said—"Who is it? Whom have you, imposter, placed on the chariot in my place?" She is thy daughter-in-law (was said by Jyamagha). This being said, she said in astonishment—I am barren, and I have no sister-wife; how then can "my daughter-in-law" be applicable to me? O queen! she will marry whom thou wilt bring forth; and this expression) was approved of by the Viswadevas and the Fathers. In course of time Saibyā became pregnant and brought forth a good child, who came to be known as Vidarbha and married the chaste daughter-in-law (i.e. Bhojyā).

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CHAPTER XXIV.

THE AUSPICIOUS SUKA said:—Vidarbha begot on her (Bhojyā) sons, named Kusa and Kratha. His third son was Romapāda, who belonged to the line of Vidarbha. Babhru was the son of Romapāda; and unto him was born Kritu; and unto him was born Usika and unto him were born kings, Chedi, Chaidya and others. Kunti was the son of Kratha, and his son was Vrishni, and his son was Nibriti and unto him was born (a son), named Dasārha, and his son was Byoma, whose son was Jimoota, whose son was Bikriti; and unto him was born Bhimaratha.

Navaratha was the son of Bhimaratha, and his son was Dasaratha, whose son was Sakuni, and unto him was born Karambhi, whose son was Devaratha. Then Devakshata was born unto him, and his son was Madhu, whose son was Kurubasa. Puruhotra was son of Tanu, and his son was Ayu, and his son was Sātwāta. Sātwāta had seven sons (*viz.*) Vajamāna , Vaji, Dibya, Vrishni, Devabridha, Andhaka, and Mohābhaja. Oh Lord ! Vajamána had Nimlochi, Kinkana, and Dhristi by one wife ; and by another wife he had three (other) sons (*viz.*) Satajit, Sahasrajit and Ajutājit. Babhru was the son of Devābridha ; and the following verse is sung about them :—What we hear from distance is (just) what we see from near. Babhru is the best of human beings and Devābridha is like the gods. Five, sixty, six thousand, and eight persons (*i. e.* persons with these appellations) gained immortality on account of Babhru and Devābridha.

Mohābhoja was very much religiouly disposed ; and the Vajas belong to his line. Oh, the suppressor of the enemies ! Sumitra and Yudhājit were (sons) born unto Vrishni. Sini and Anamitra were born unto Yudhājit, and unto Anamitra was born Nighna. Then Nighna had two sons—Satrajita and Prasena. Another son of Anamitra (called) Sini had Satyaka as his son.

Yujudhāna was born unto Satyaki, and his son was Joya, and his son was Kuni. Anamitra had another son Vrishni ; whose sons were Safalka and Chitraratha. It is said that Safalka begot on Gaudhini twelve sons, Akrura and others. (Their names are) Asanga, Sārameya, Mridura, Mriduri, Siri, Dharmabridha, Sukarmā, Khatrapeksha, Arimardana, Satrughna, Gandhamādana, and Pritibāha ; and they had a sister by the name of Suchārā.

Akrura had two sons, Devabān and Upadeva. Chitraratha had many sons, such as Prithu, Vidura and others. They all belonged to the line of Vrishni. Kukura, Bhajamāna, Suchi, Kambala and Barhisha (were the sons of Andhaka). Vrishni

was the son of Kukura, and his son was Bilomā, whose son was Kopolaromā, and his son was Anu, whose companion was Tumburu. Dundubhi was born unto Andhaka, and his son was Avidya, whose son was Punarvasu, and his son was Ahuka and daughter Ahuki. Ahuka had two sons, Devaka and Ugrasena. Devaka had four sons, Devabān, Upadeva, Sudeva, and Devavardhana. Oh king! the four (brothers) had seven sisters (such as) Dhritadevā, Sāntidevā, Upadevā, Sridevā, Devarakshitā, Sahadeva and Devaki. Vasudeva married them all.

Kangsa, Sunāmā, Nyagrodha, Kanka, Sanku, Sahu, Rāshtrapāla, Dhristi and Tushtiman were the sons of Ugrasena; and Kangsā, Kangsavati, Kankā, Suruva, and Rāshtrapālika were the daughters of Ugrasena. The younger brothers of Vasudeva married them all.

Sura was the son of Viduratha, and his son was Bhajamāna, and his son was Sini, whose son was Bhoja, and his son was Hridika whose sons were Devamirha, Satadhanu and Kritavarma. Devamirha's son was Sura, whose son was Mārista. Sura begot on her ten sinless sons, (such as) Vasudeva, Devabhaja, Devasrabāsa, Anaka, Srinjaya, Syāmaka, Kanka, Samika, Batsaka and Brika. When Vasudeva was born, the gods sounded the drums, and he was the substitute of Hari. (He is accordingly) called Anakadundubhi. Prithā, Srutadeva, Srutakirti, Srutasrabā, and Rājādhidevi were the five daughters (of Sura), who were their (*i.e.* of the ten brothers') sisters. Sura the father (of Prithā) gave Prithā unto Kunti, his friend, who was childless. She gained from Durvāsā, whom she pleased, the means of invoking the Gods. Being holy, she invoked the sun to test the power of the *Mantra*. The God appeared before her; and having seen the god with astonishment, (she said) "I applied the (Mantra) to test (its powers). Oh God! pardon me and go your way." (The god said), the visit with the Gods is not fruitless, I will beget on you a son. Oh beautiful waisted! I shall see that thy

maiden-hood may not be questioned. Then the God, Sun, having impregnated her, went away. She was forthwith delivered of a child like the second Sun. Being afraid of public censure, she threw it into the waters of the river. Satyavikrama Pandu, the grand father, married her. Vridhasarmá of the line of Karusha married Srutadeva, from whom was born, being cursed, Muni Dantabakra, the son of Diti. Dhristaketu of the line of Kaikeya married Srutakirti and unto her were born five sons, (such as) Santardun and others, all belonging to the line of Kaikeya.

Joyasena begot on Rājādhidevi (two sons of the name of) Binda and Anubinda.

Damughosha, the king of the Chedis, married Srutasrabā. Sisupāla was her son, whose son was Katitha.

Devabhāga begot on Kangsā, Chitraketu and Vrihatbala. Devasrabā begot on Kangsabati Subira and Ishumān. Kanka begot on Kanká, Satyajit Purujit and Baka.

Srinjaya begot on Rashtrapālya Vrisha, Durmarshan and others. Syāmaka begot on Surabhumi Harikesa aud Hiranākshya. Batsaka begot on Apsarā Misrakesi, Brika and others. Brika begot on Durbāksha Taksha, Pushkaramāli and others. Samika begot on Sudāmini Sumitra, Arjunapāla and others. Anaka begot on Karnikā Rhitadhāmā and Jaya.

Anakadundhubhi had (many) wives (such as) Paurabi, Rohini, Bhadramodira, Rochana, Ila, Devaki and others. Vasudeva begot on Rohini Bala, Gadasarana, Durmada, Bipula, Dhruba, Krita and others; on Paurabi (he begot) twelve sons, Subhadra, Bhadrabahu, Durmada, Bhadra and others; on Modira (he begot) Nanda, Upananda, Kritaka, Sura and others. Kausalyá was delivered of a child Kasi, the delight of the family. From Rochana were born Hasta, Hemangada and others. From Ila were born Uru, Balka and other best Jadus. Vasudeva begot on Dhristadeva one son, Biprishta. Oh king! the sons of Sāntideva were Pra-

sama, Prathila and others. Upadeva had ten sons such as Rajanya, Kalpa, Varsha and others. Srideva had six sons, Vasu, Hanga, Subangsa and others. Devarakshita had nine sons, Gada and others. Vasudeva begat on Devaki eight sons (such as) Kirtiman, Sushena, Bhadrasena, Rija, Sangmardana, Bhadra, Abiswara and Sankarsana. Oh king! their (Vasudeva and Devaki's) eighth son was Hari Himself, and unto them was born Subhadra, the highly fortunate, who was thy paternal grandmother.

Whenever (there is) loss of Dharma and increase of sin, Vagawān, God Hari, then incarnates Himself. (There is) no reason for the birth and act of the Lord of uniiverse (except) to see (save) the created immersed in his own illusions. Whose inclination towards (creative) illusion is for the benefit of the people, is the sole cause of evolution and preservation (of this world) and is for the final emancipation of the soul (of people). (The said tendency towards creative illusion on the part of God is) for the removal of the weight (of sin from the earth (in consequence) of the attack of the Asuras, the lords of many Akshauhinis, (and who are) possessed of (all the) marks of royalty. Vagawān Madhusudana easily performs those acts (which) the lords of the Gods cannot even conceive in (their mind). For the favour of the votaries who will be born in the Kali Yuga the Lord has spread his holy fame destructive of grief, sorrow and ignorance. That fame is like unto ambrosia to the ears of the pious and the foremost of shrines; one drinking it once with the ear-like cavity of palms, becomes capable of renouncing all actions. Therefore all men of the races of Bhoja, Vrishni, Andhaka, Madhu, Surasena, Dasharha, Kara, Srinjaya and Pandu speak highly of the character of the Lord. The Lord delighted all people with his smiling look, liberal words, heroic sports and with his limbs and charming form. His countenance was shining with Makara Kundalas, graceful cars and tenders and smiling cheeks which created festivities as if

every day. Men and women were not satiated with drinking that countenance with their looks ; they were delighted but angry with Nimi. He was born first in his own form; then he went to Vraja in a human form; destroying the enemy those of he increased the prosperity of the inhabitants of Vraja. And taking many wives and creating progeny by hundreds he extended his own Vedic ways in the human society and adored his own self with profuse sacrifices. Then relieving the earth of her heavy burden created by Kali appearing in the end, he made the Kuru army tremble with his looks. Beholding Arjuna's victory, announcing it and instructing Uddhava in great truth he repaired to his own region.

END OF BOOK IX.

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A

PROSE ENGLISH TRANSLATION

OF

SRIMADBHAGAVATAM.

BOOK X.

EDITED AND PUBLISHED BY

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BOOK X.

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BOOK X.

CHAPTER I.

OM ! Salutations unto Krishna.

THE AUSPICIOUS MONARCH said:—O foremost of the sages! thou hast related unto us a detailed account of the dynasties sprung from the sun and the moon, as also the wonderful characters of the kings born in these two dynasties. Thou hast also spoken in detail about the descendants of the virtuous *Yadu*. Do thou now describe unto us, the deeds of Vishnu, who incarnated himself by a part in the last-mentioned dynasty. Rehearse unto us in detail, the acts performed by the almighty Lord, the protector of beings and the soul of the universe, when he took his birth in the race of *Yadu*. Save and except a slaughterer or a suicide, what person ever desists from listening to a recital of the glory of the Lord of illustrious renown—a recital an attentive hearing of which acts as an antidote against (the evils of) this world, and is pleasing to the ears and the mind, and is extolled by those people who have been exempted from the influence of desire. Using Him as a raft, my grandfathers, without the least effort crossed the ocean—that was hard to ride over—of the Kaurava host (which) covered terrible in consequence of its abounding in monstrous whales consisting of great warriors like Devavrata (Bhishma) and others

capable of conquering the gods in battle. When this body of mine—that is now instrumental in begetting progeny on the race of the *Kurus* and the *Pandavas*—had been burning inside my mother's womb with the weapon of the son of Drona, that discus-handed Divinity, entering there, preserved it, as also that of my mother who had sought protection in Him. O learned sage! recount to us the wonderful deeds of that one, who assumed human form through his energy of illusion and who, in the form of the Purusha and the destroyer, is ever meting out mortality or immortality to corporeal beings, according to their worldly propensities o spiritual insight. Thou hast said that *Sankarsana* (*Râma*) i the son of *Rohini*. How was he then born in the womb o Devaki without previously under-going death? What f did the Great One, the bestower of emancipation, trav all the way from the residence of his father to *Braja*? Where did that lord of devotees settle down with his kinsmen? What did Kesava do, when he lived in Braja, as also when he lived in Madhupuri? Why did he himself slay *Kansa*, the brother of his mother, and therefore not meriting death by his hands? Assuming a human form, how many years did he live in the city of the *Yadus*, in company with the *Vrishnis*? What was the number of the wives of that Great One? O sage! O omniscient one! it behoveth thee to relate in detail to my regardful self, these and all other deeds of Krishna. Though I have given up drinking water, yet, this insufferable hunger does not at all oppress me, for I am drinking the nectareous accounts of Hari dropping from thy lotus-like face.

THE AUSPICIOUS SUTA said:—O son of Vrigu! hearing these very proper questions, the foremost of the devotees of the Lord, the almighty son of Vyâsa, praising the king, the favoured one of Vishnu, began to relate the biography of Krishna, (an audition of) which is capable of destroying the sin that is predominant during the age of Kali.

THE AUSPICIOUS SUKA said:—O foremost of godly monarchs! thy understanding hath attained to a singleness of purpose; therefore a definite predilection for hearing the accounts regarding Vāsudeva, hath grown in thee. Questions regarding the accounts of Vāsudeva, surely purify these three classes of people,—namely, 'who put them (questions) who answer them and who hear them,—like unto the waters of the Ganges flowing from His feet.

When numerous Daityas were born on this earth under the guise of arrogant kings, she (this earth) oppressed under the heavy burthen of their warlike hosts, sought shelter in Brahmā. Assuming the form of a cow, with tears rolling down her cheeks, depressed and piteously bewailing, she approached near the Creator, and apprised him of her danger. Thereupon Brahmā, being informed of her calamity, accompanied by the three-eyed God, and with the celestials and with her (earth), repaired to the banks of the ocean of milk. There, with perfect concentration, he began to worship the Purusha, the Lord of the Universe, the god of gods, the bestower of all objects of desire, uttering the hymn called the *Purushasukta*.* Then the creator, in his contemplation, hearing a voice resounding in the heavens, thus spoke unto the celestials:—"Oimmortals! listen to the words of the Purusha which have been heard by me; and then without the least delay, act according to them. Even before this (our appeal) the Lord hath come to know of the affliction, the goddess of Earth is suffering from. Do ye indwell, incarnating yourselves by parts, among the race of the *Yadus*, until the Lord of Lords traverseth the Earth after freeing her of all burthens, by his Energy of Time. Ere long, the supreme Purusha himself, the Almighty one, shall be born in the family of Vasudeva. So, let the divine damsels take birth to minister to his comforts. The God Ananta

* The ninetieth hymn of the tenth Mandala of the Rig Veda, regarded as of very sacred hymn.

a portion of the illustrious Vāsudeva, his constant companion, and the thousand-mouthed serpent, shall be born in the first instance to perform the favourite acts of Hari. The almighty (goddess of the) illusive energy of Vishnu, capable of paralysing this universe, will also partly incarnate herself, commanded by the Lord to do so, to fulfill his missions on Earth."

THE AUSPICIOUS SUKA continued:—Thus speaking unto the immortals, and consoling the goddess of Earth by his speech, the creator, the Lord of the *Prajapatis*, repaired to his own splendid regions.

In the days of yore, there lived in the city of Mathura a ruler of the *Yadus*, by name Surashena. This king reigned over Mathura, Surashena and many other countries. That time forward, this city became the metropolis of all the monarchs of the *Yadu* dynasty. In this city ever dwelleth the almighty Lord Hari. Once upon a time, Vasudeva a descendant of the kingly line of *Sura*, married the princess of this city. On the day following the marriage, he, with his newly-married bride by name Devaki, ascended his car to repair to his own residence. Desirous of pleasing his sister, *Kansa* the son of *Ugrasena* (the king of the city), took the reins of the horses of the car, and surrounded by hundreds of golden chariots, drove away. At the time of their departure king Devaka, greatly affectionate towards his daughter, gave her as a wedding present, four hundred elephants caparisoned with golden chains, fifteen thousand horses, eighteen hundred chariots, and two hundred youthful maid-servants adorned with various ornaments. O son at the time of the departure of the bridegroom and bride, for their welfare, conches were blown; and *Turyyas*, *Mridangas* and kettle-drums were simultaneously struck up.

When *Kansa* had been driving on the road holding the reins, an incorporeal voice addressing him said: "O ignorant one! the eighth issue of this lady whom thou art even now driving, shall be thy slayer." Thus spoken to, the crooked

and sinful *Kansa*, the disgrace to his race, ready to slay his sister grasped his sword and seized her by the hair. The illustrious Vasudeva, trying to appease that one of disgraceful deeds, of cruel nature, and devoid of bashfulness, said; "Thou art glory to the race of the *Bhojas*; and the *Suras* are proud of thy qualifications. It behoveth thee not to kill thy helpless sister, even during the celebration of her marriage-festivities. O hero! death is born with the bodies of those who have taken birth. This day or at the end of a hundred years hence-forward, death is sure to come to living beings. When this body is on the verge of being dissolved into its five constituent ingridients, the soul enshrined in it, in consequence of its deeds and paralysed, assumes another corpus; and then leaves behind the old one. Just as a man walks by putting the whole weight of his body on one leg and then advancing on the other, just as a leech catching hold of a new blade of grass lets go its former support, in the same manner, the soul travelling in the path of actions transmigrates from one body to another. A man whose heart has been engrossed by an eager desire for wealth, seems to enjoy it in his dream with a body like unto his real one; as also intently brooding in his mind over the things heard and seen, he seems to realise them in his dream. But surely when awake all his experiences during a dream are buried in oblivion. Whatsoever structure, made by the energy of Illusion out of the five elements, the mind—the product of Evolution—goaded by pristine deeds, may run into, the soul, considering itself identical with mind, is born with the latter. The soul, located inside the structures created by its own energy of Illusion, is befooled by following the passions, even as the moon and other planets reflected on water and other fluids seem to vibrate, in consequence of the air disturbing them (the fluids). Therefore a person, desirous of securing his own welfare, should not oppress any body. An oppressor has reason to

be afraid of others, of the god of Death, and of the relatives of the oppressed person. This damsel is thy younger sister and is miserable, and ought to cherished as thy own daughter. Thou art affectionate to the miserable. It behoveth thee not to slay this blessed ladys.'

THE AUSPICIOUS SUKA went on:—O foremost of the descendants of Kuru! inspite of his being advised in concilliatory as well as frightening language, the heartless *Kansa*, following the examples of the cannibals did not desist (from killing his sister). Finding him obstinately bent on perpetrating the vile deed, Vasudeva began t think. After a short while he fixed upon this means o preventing him (*Kansa*). "An intelligent being ought to pre vent murder as long as power and reason are left to him. But even then, if murder cannot be adverted, no blame ought to fall to his share. So, promising to give over to this murderous wretch all my sons, I shall now liberate this afflicted damsel. When sons will be born to me, then let the inevitable take its course; or this one may die before I am blessed with any issue; if he does not die, is it not possible for the inevitable course of Destiny to change? But I shall avert the present calamity. Averted if it returns, I am not to blame. Just as there is no other cause except pure chance for fuel catching fire or escaping it, so except inconceivable Fate there is no other cause for persons being connected with bodies or separated from them!" Thus weighing these considerations to the full extent of his intellect, Vasudeva most respectfully worshipped that most sinful being. Then assuming a countenance resembling a new-blown lotus and with an aching heart, he again smilingly said unto that crooked and shameless one. "O most gracious one! thou hast naught to fear from what the incorporeal voice hath spoken to thee. I shall leave to thee all the sons of this lady, who will be the cause of thy fear."

THE AUSPICIOUS SUKA continued :—Perceiving the weight of his (Vasudeva's) words, *Kansa* desisted from slaying his relative. Immensely delighted, Vasudeva also entered his own abode, after having eulogised him (*Kansa*).

With the lapse of time, Devaki who was permeated with all the deities, in nine successive years, gave birth to eight sons and one daughter. Overcome with the fear of proving false to his promise, Vasudeva with great anguish, gave over his renowned first-born son to *Kansa*. What is there the pious can not bear up against? What is there the learned are in need of? What act is there the wicked cannot perpetrate? What is there the self-subdued cannot renounce? O king! seeing Vasudeva's equanimity and his true observance of his promise, *Kansa* was very much delighted and smiling thus spoke unto him: "Let the babe return to thy protection; I have naught to fear of him; surely my death has been ordained to come from thy eighth-born son." Then complying with his commands, and taking his son, he went away; but he did not believe in the words of that wicked one of uncontrolled self. O descendant of Bharata! the cowherds *Nanda* and others who resided in *Braja* and the wives of these people, the *Vrishnis* headed by Vasudeva, and the wives of the *Yadus* headed by Devaki, the relatives friends and allies of these two races, and also the followers of *Kansa*, were all god-like persons. At that time the potent Nārada apprised *Kansa* of these facts, as also of the preparation of the celestials for the extirpation of the Daityas creating the burthen of the earth. When the sage had gone away, *Kansa* considering all the issues of Devaki to be Vishnu the cause of his future death, confined Devaki and Vasudeva in prison after having bound them in chains. He killed their sons whenever one was born to them, fearing every one of their (sons) to be the unborn Divinity (Vishnu) himself. Generally on this earth, covetuous monarchs, bent on satiating the thirst of their heart, slay their mothers, fathers, brothers,

and all well-wishers and friends. Considering himself to be the self-same potent Asura Kālanemi, who had been previously killed by Vishnu, he commenced hostilities against the *Yadus*. Sorely oppressing his own father Ugrasena, and the lords of the *Yadus*, the *Vojas*, and the *Andhakas* that wondrous-powerful being began to rule over the *Surasenas*.

CHAPTER II.

THE AUSPICIOUS SUKA went on :—The powerful *Kansa* the great ally of the sovereign of the *Magadhas*, in company with Pralamva, Chānura, Vaka, Trināvarta, Aghāsur, Musthika, Aristha, Divida, Putanā, Kesee, Dhenuk, and other Asura kings, as also in company with Vāna and Vouma, began to spread havoc among the *Yadus*. Sorely oppressed, the *Yadus* fled to the kingdoms of the Kurus, the Pānchalas, the Kaikeyas, the Salvahs, the Vidharbhas, the Nishadhas; the Videhas and the Koçalas; some among the kinsmen of *Kansa*, began to serve him by executing his commands. After six sons of Devaki had been killed by the son of Ugrasena, a portion of the Almighty Vishnu, known by the name of Ananta, was born as the seventh fœtus in the womb of Devaki, enhancing at the same time, her joy and grief. The Almighty Lord, the soul of the universe, knowing his own refugees the *Yadus* afraid of *Kansa*, thus commanded the goddess presiding over the illusive energy Yoga. 'O goddess! O gentle One! [illegible] inhabited by the cow-herds and beautified [illegible], *Rohini* and other wives of Vasudeva are hiding themselves in some cave in the regions of the cow-herd Nanda, agitated with the

fear of *Kansa*. Devaki beareth in her womb a portion of myself by name Sesha. Taking it out, do thou introduce it in the womb of Rohini. O blessed One! then I will be born with fullness of parts, as a son of a Devaki; thou shalt be born in Josodhā the wife of Nanda. Men shall adore thee,—the cherished goddess of those desirous of progeny and prosperity, and the bestower of all desires and boons—with various offerings, articles and victims. Men on earth shall erect temples for thee, and give thee, these denominations, namely, Durgā, Vadrakāli, Vijayā, Vaisnavi, Kumudā, Chandikā, Krishnā, Mādhavi, Kanyakā, Māyā, Nārāyani, Eshāni Sāradā, and Ambicā. The fœtus shall be called Sankarsana, on account of its being removed in embryo from one womb to another. It shall also be called Rāma for affording delight to people and Valabhadra for its exuberance of prowess."

Thus commanded by the Almighty Lord, she, the goddess of the illusive energy, respectfully accepted His words and assented to all of them. Then circumambulating Him she repaired to the terrestrial regions, and performed what she had been told to do. When the embryo of Devaki had been removed to the womb of Rohini by Yoganidra (the goddess of the illusive energy), the citizens of Mathura cried aloud saying 'Oh! Devaki has miscarried.' The Almighty Lord, the soul of the universe, and the giver of assurances of safety to his devotees, also revealed himself in his fulness of parts, in the heart of Vasudeva. Bearing inside himself the self-revealed image of the Lord, Vasudeva shone forth like unto the sun, and became greatly indomitable and hard of being approached near by beings. Then like unto the eastern quarter bearing the delightful moon, the divine Devaki bore, in her mind,—having duly received it from the son of Sura,—the incarnation of the Deity that never lapseth, the source of all welfare of the worlds, and the essence of all things, and who was present in herself in the form of her soul. Devaki, becoming the abode of the Lord, the

container of the worlds, did appear to be supremely beautiful; she was confined in prison by *Kansa* like unto the flame of a lamp confined inside an earthen pot, as also, like unto the chaste goddess of learning mastered by one jealous of imparting knowledge to others. Seeing that lady of pure smiles bearing inside her womb the unconquerable divinity and illuminating the room with her effulgence, *Kansa* muttered:—'Surely desirous of robbing me of my life, Hari had taken shelter in the cavity of her womb; for ere now she was not so resplendent. What at present ought to be done by me regarding this matter. Knowing His own interests well, He will not hesitate in displaying His prowess (to slay me). On the other hand, if I slay this helpless woman, my sister big with a child, I shall, for all time to come, destroy my prosperity, my fame and duration of life. He is more dead than alive, who lives by perpetrating heartless deeds. Men pronounce maledictions on him; surely at the destruction of the body, that being, proud of his body, goes to hell pervaded with darkness.'

Thus refraining from following his darkest intentions, that mighty being, keeping alive his inveterate enemity, waited for the birth of Hari. Thinking of Hrishikesha (Krishna) when sitting, or lying, or standing or eating, or drinking or walking, he (*Kansa*) saw the universe pervaded by Him. At that time, Brahmā and Bhava, accompanied by Nārada and other sages and by the celestials attended by their followers, repairing to that place, began to praise with pleasing words the Lord, the bestower of all boons.

"We seek shelter in thyself, who art of truthful vows, the means of attaining unto whom is the way of truth, who art the true existing entity in the three periods (before creation, during preservation and after the destruction of the worlds), who art the origin of the true elements (earth, water, fire, sky and air,) and dost pervade them and art their true essence, who art the first introducer of truthful speech

and true behaviour, and (lastly) who art all truth. This visible universe is like unto a large tree, having only one stay (Prakriti), two fruits (happiness and misery), three roots (the Principles of goodness, energy and dullness), four kinds of secretions (religion, wealth, desire and emancipation), five channels of perception (the five senses), six characteristic features (grief, fondness, decrepitude, death, thirst and hunger), seven kinds of barks (skin, blood, flesh, albumen, bone, marrow and semen), eight branches (the five elementary ingredients and the mind, the understanding and egoism), nine holes (the nine outlets of the body), ten leaves (the ten vital breaths) and two birds sitting on its branches (the individual and the Supreme soul). Thou art the producer of this universe of actions; thou art the cause of its destruction; thou art its only preserver. Those persons, whose intellects are veiled over by thy illusive energy, behold thee in different forms. But the learned do not see thee in that way. Thy semblance is all knowledge. For the welfare of the mobile and immobile universe, thou dost assume forms, which, composed of the principle of goodness, brings happiness for the pious and destruction for the wicked. O lotus-eyed One! the learned, with their hearts completely engrossed in contemplation on thyself,—the receptacle of all goodness,—turning thy feet, ere now served by illustrious persons, into a vessel for crossing this ocean of life, consider it (ocean) as insignificant as water contained in the impression of a calf's feet. O resplendent One! people entertaining friendly feeling for all beings, have crossed over this ocean of life—hard to cross over and dreary—without the help of any thing. They have tided over this ocean, leaving on this side of it, the vessel consisting of thy lotus feet. Thou art merciful to the pious. O thou of eyes like lotus petals! those persons who boast of their emancipation (obtained without thine interference), surely want in devotion to thyself, in consequence of which their understandings ever remain impure. Attaining with

great difficulty to the highest state, they again fall to the depths of degradation, for not having tended thy two feet. O Mādhava! thy chosen ones, bearing unshaken friendship towards thee, are never reduced to this condition. They never deviate from the right path. O Lord! protected by thyself, they undauntedly tread upon the heads of those who throw impediments on their way. During the period of preservation, thou assumest a semblance, all goodness and pure, and the breeder of welfare of corporeal beings. In consequence of this assumption of a form on thy part, people accomplish thy adoration by the Vedas, actions, Yoga, austerities, and contemplation. O creator! if this form composed of the essence of goodness be not thine own, then the knowledge supreme, that purges the sense of distinction begot of ignorance, cannot also be thine. Thou art betokened by a continuous manifestation of thy qualities, as He whose qualities are manifested, or He, through whose instrumentality these are manifasted. Thy denomination and thy semblance cannot be ascertained by qualities, actions or (high) birth; for thy ways can only be imagined by the mind and described in speech, as thou art the spectator of these both. Still, O Lord! thou art realised by those people who worship thee by betaking to *Karma Yoga*. Whosoever during the performance of actions, hearing, recounting, contemplating on, and making others to remember, thy names and incarnations, hath his heart absorbed in thy two lotus-feet, is never born again. O Hari! fortunately by the incarnation of thy supreme Self, the heavy burthen of this earth will be removed. Fortunately we shall see the earth decorated with thy highly beautiful foot-prints, as also, the heavenly regions over-flooded with thy mercy. O Lord! verily we can not conceive any other cause of thy birth, except in thy playful humour; for thou art not attached to this earth. O thou who art ever free from fear! indeed the birth, the preservation and the destruction of

the individual soul, are brought about by the delusive energy contained in thyself. Thou dost protect us and the three worlds by incarnating thyself as a fish, a horse, a tortoise, a boar, as *Nrisingha*, as a swan, as one among the ruling order, as a Vipra, and a deity. O Lord! at present in the same way, do thou remove the burthen of this earth. O foremost of the *Yadus* we salute thee. O mother (addressing Devaki), fortunately the foremost male being, the Almighty Lord himself, hath entered into thy womb, for the advancement of) our well-being. Thou hast no reason to be afraid of the lord of the *Vojas*, whose death is imminent. Thy son shall be the protector of the *Yadus*.'

Thus praising, without the least exaggeration, the Lord whose semblance is the visible universe, the celestials placing Brahmā and Ishāna at their head, went back to Heaven.

CHAPTER III.

THE AUSPICIOUS SUKA said:—On the advent of a highly delightful season fraught with all blessings—when the asterisk *Rohini* rode ascendant and when *Asvini* and other constellations and stars shed a holy light, when the cardinal quarters were all propitious and on the sky shone forth bright stars, when the earth with its towns, countries, pastures and mines, was filled with all benedictions, when rivers over-flowed with pure water, and lakes were beautified with lotuses, when forests rang with the songs of birds and droning of the bee and abounded in floral wealth, when a pure and pleasant breeze blew bearing a sweet odour

when the extinguished fires of the regenerate ones again flashed forth, when the hearts of the pious and of others except *Kansa*, were enraptured, when, at the time of the birth of that unborn Divinity, kettle-drums were sounded, Kinnaras sang, Gandharvas, Siddhas and Chāranas hymned, and Vidhyadharas together with the Apsarās danced out of joy, and celestials and sages, greatly delighted, showered heaps of flowers, when at the birth of *Janârdana* during the gloomy night, the rain clouds gave forth a low rumbling sound re-echoed by the sea—Vishnu, the knower of all hearts, brought himself out of the womb of the divine Devaki, like unto the full moon rising on the Eastern quarter of heaven. Vasudeva saw that wonderful boy (new-born babe) having eyes like lotus petals and four arms, bearning a conch and armed with a mace and other weapons, having the sign of *Srivatsa* on his breast, and with neck adorned with the *Kousthava* gem. He saw the boy clad in a blue garment, with a complexion beautiful like that of dense rain-cloud, and with his flowing locks shinning with the rays of the invaluable lapises embossed in his crown and of the gems constituting his pendant; he (Vasudeva) saw him (the boy) with his person set off with a beautiful zone, with bracelets, armlets, and other ornaments. Then beholding Hari, born as his son, the eyes of Vasudeva bloomed forth in wonder. On the joyous occasion of the incarnation of Krishna, he was struck with reverence, and overcome with delight he gave away, in his mind, ten thousand kine to the twice-born ones. O descendant of Bharata! thereafter ascertaining the babe to be the Supreme Purusha, with his body bent forward, his palms folded, his intellect composed and liberated from all terror, and conversant with the prowess of the Lord, Vasudeva began to pray unto Him who lay illuminating the lying-in-room with his effulgence.

THE AUSPICIOUS VASUDEVA said:—O Lord I have come to recognise thee. Thou art the supreme Lord of *Prakriti*.

Thy only semblance is feeling and ecstacy. Thou art the spectator of all intellects. Verily thy semblance is as above description. Creating through thy illusive energy this universe unified with the three Principles, thou dost appear as pervading it, though in reality thou art away from it. Just as the elementary ingredients combined with the compound ones—combined, because severally their potencies are incapable of producing any thing—produce this Universe, and having produced it, they appear to be unified with it, but which is not possible, for they existed before the creation of the worlds ; so in the same manner, though thou art connected with the objects of perception and with the senses, the nature of which is known by their acts, yet thou art not perceived with these. Ever undiscerned, thou hast no inside or outside. Thou art every thing, thou art the essence and the origin of all things and thou art the real entity. Whoever considers his objects of enjoyment—which he never comes by—to be the best of all other things, is surely most ignorant. Undisputedly it is not proper to make a sage of such a one. For verily that person eagerly accepts things renounced by others as hateful. O Lord ! the creation, preservation and destruction of this universe is said to come from thyself, transcending the Principles, performing no acts and free from all changes. As applied to thee, the Brahma and the Lord, there is no contradiction in the above assertion. Though the above-mentioned acts are performed by the Principles, yet they are ascribed to thine agency, as thou art the repository of the Principles. Of such a nature, thou assumest through thy illusive energy, a white complexion, the result of the principle of goodness, for the preservation of the worlds. For the creation of the worlds thou assumest a red complexion, the result of the Principle of energy, and lastly for their destruction, thou assumest a dark complexion resulting from the Principle of dullness. O Lord of all the regions ! O almighty one ! desirous of protecting this

universe, thou hast incarnated thyself in our house. Thou shalt annihilate the mighty army that is being parraded by the innumerable Asura lords, none other than the sovereigns of the earth. O lord of the celestials! this crooked *Kansa*, hearing that thou shalt be born in our house, has slain thy elders. He has been informed of thy incarnation by his menials, and ere long shall come here weilding weapons.

THE AUSPICIOUS SUKA continued:—Thereupon Devaki, struck with wonder and afraid of *Kansa*, seeing her son possessed of the signs of the illustrious Lord, began to hymn the Lord thus.

THE AUSPICIOUS DEVAKI said:—Thou art Vishnu himself, the lamp of spirituality, who art described in the Vedas as something indescribable, as the elementary cause, as the Brahma, as all radiance, as transcending the Principles, as free from all changes, as all consciousness, as something particular, and as one performing no actions. At the expiration of a period measuring two *Parádhwas*, when the destruction of the universe takes place, when the great elements are dissolved into their subtle essences, and when in course of time, these manifested essences are lapsed into the unrevealed Pradhāna, thou art the only One who abideth bearing the denomination of The Endless. O friend of Prakriti! this great Kāla, beginning with *Nimesha* and ending in a year, through whose intrumentality the world is undergoing changes, is said to be thy sport. I seek protection in thee, the lord of all things and the receptacle of all auspiciousness. The mortal world, afraid of the venomous serpent of death, had fled to all the different regions, but nowhere hath it received assurances of safety. O Primary Being! through immense good fortune, attaining to thy lotus-like feet, it now rests in comfort. Death hath run away from it. Of such a nature, do thou save us, greatly frightened from the cruel son of *Ugrasena*; for, thou dost always discard the terror of thy servants. Do thou not make this, thy Divine form,

that is worthy of being meditated upon, an object of sight of beings like myself. O slayer of Madhu! let not the sinful *Kansa* know of thy birth out of my womb. I am afraid of *Kansa* on thy account. My mind misgiveth me. O essence of the universe! conceal this thy superhuman form, furnished with four arms, and set off with the beauty of thy conch, the discus, the mace and the lotus. Thou, the Supreme Purusha, dost hold, inside thy own body, this universe *in extenso*, at the end of the universal destruction! Thou art now born out of my womb! Surely this is a mockery for the worlds.

THE AUSPICIOUS ALMIGHTY ONE said:—O chaste lady, in the past cycle of Sayambhuba, thou wert *Prisni* in the heavens. At that time this sinless Vasudeva, was a Prajapati, by name *Sutaka*. Commanded by Brahmā to create progeny, subduing all your senses, you both observed rigid austerities; you suffered from the rains, the storms, the rays of the sun, and from colds and other inclemencies of the seasons. The dirts of your minds were washed off by your restraining of your breaths. You then lived upon rotten leaves and air. Desirous of securing from me your cherished objects, you performed my worship with a tranquil heart. O gentle lady! thus when you were performing the rigid and assiduous penance with your hearts engrossed on me, thousand celestial years rolled away. O sinless one! then always cherished by both of you in your hearts with respect, reverence and asceticism, I was propitious unto you; desirous of conferring your desired boon, I, the foremost of boon-givers, revealed myself to you in this form. Then on my saying 'Ask of me whatever boon you like' you begged the the boon of having a son like unto myself. Both of you, husband and wife, had not enjoyed the hateful objects of this world, and were childless. Befooled by my energy of Illusion, you did not ask emancipation of me. When I had gone away, and while attaining the fruition of your desires and obtaining the boon of getting a son like myself, you were occupied

with the enjoyment of vile objects, I was born as your son. Finding none, on the face of the earth, equal to me, in consequence of my possessing a good character, generosity and other attributes, people called me the son of *Prisni*. Again I was born as your son, begotten by Kasyapa upon Aditi; I was called *Upendra*, and *Vâmana* in consequence of my dwarfish stature. O chaste lady! in my third incarnation, I was again born, in the same manner, with the same appearance, in your family. Know my words to be true; I have shown this semblance of mine to you, to help you to remember my previous births. Otherwise you could not have known me by seeing these marks of humanity on myself. You both shall attain to my mode of existence by always thinking me, out of affection, as your son, or by meditating on me as the Supreme Brahman.

Thus speaking the almighty Hari paused. Then by means of his own illusive energy he took the form of an ordinary new-born babe, before the very eyes of his parents. When Vasudeva, who had been ordered by the almighty Lord to do so, was on the point of going out of the lying-in-room with his son, at that moment the unborn *Yoga Mâyâ*, was born out of the womb of the wife of Nanda. Then through the agency of this Māyā, the senses of the gate-keepers were deprived of the power of discharging their respective functions and the citizens lay unconscious in sleep. When Vasudeva bearing Krishna, came near the door-frames barred with heavy doors secured with iron chains and bolts, the doors flew open out of their own accord like unto darkness flying before the rising sun. The rain-cloud *Parjannya* poured down showers accompanied by low thunder; protecting Vasudeva from the rains by spreading on him his hood, the serpent Sesha followed him. On account of Indra pouring down continuous showers, a strong current was generated in the river Yamunā, the daughter of Yama. The current brought about dashing waves which made the river

frothy. She (the river) was also terrible in consequence of numerous frightening whirl-pools. Yet she afforded passage to Vasudeva, like unto the ocean affording passage to the Lord of the goddess *Sri*. Repairing to the kingdom of Nanda, Vasudeva saw the cow-herds profoundly asleep through the influence of *Yoga Mâyâ*. Thereupon placing the babe on the bed of Yashodā and taking with him her daughter, he returned to his room. Thereafter Vasudeva laying the female child on the bed of Devaki and chaining his feet with the iron fetters, remained imprisoned as before. Yashodā, the wife Nanda, felt that she was delivered of a child; but fatigued and with her memory stolen by delusion, she could not discern the sex of the baby.

CHAPTER IV.

THE AUSPICIOUS SUKA went on:—The inner as well as the outer doors became closed of themselves, as before. Thereafter hearing the cries of the babe, the warders of the prison awoke. Repairing in all haste to the king of the *Vojas*, they informed him of Devaki's delivery of a child; which event *Kansa* was anxiously looking forward to. Hurriedly arising from his bed, bewildered and thinking that his death-day has come, *Kansa* speedily came to the lying-in-chamber with faltering steps and with his hair dishevelled. The divine and chaste lady, now very miserable, most piteously addressed her brother saying:—'O blessed one! this baby is (will be) thy daughter-in-law. Thou ought not to kill this female child. O brother! like unto a fire-brand, thou

hast destroyed many of my children, delegated to do so by Destiny. Leave this daughter to me. O master! I am most miserable, thy younger sister; I have been bereft of all my children by thee. O brother! it behoveth thee to leave to my ill-fated self, this last of my issues.

THE AUSPICIOUS SUKA continued:—Thus piteously bewailing and ardently clasping her daughter (to her heart) she like one poorest of poors, begged the safety of her child. But the wicked *Kansa*, reprimanding her, tore the child off her breast. Having his affection superseded by self-interest, he seized the new-born daughter of his sister by the feet, and with vehemence dashed her against the surface of a rock. Flying off his grasp, Devaki's daughter rose upwards and assuming the form of a goddess stationed herself in the heavens. People then recognised in her, the goddess, the younger sister of Vishnu, decked with beautiful garlands, ornaments and jewels, clad in fine garments, smeared with unguents, and bearing eight mighty arms furnished with weapons. She held in her hands, a bow, a trident, arrows, a shield, a sword, a conch, a discus, and a mace. Hymned by the Siddhas, Chāranas, Gandharvas, Apsarās, Kinnaras, and serpents, and adored with various offerings by them, she thus spoke (unto *Kansa*):—

'O wicked one! what availeth thee to slay myself. Thy former adversary hath been born as thy death somewhere else. Do thou not slay other innocent children in vain.'

Thus speaking unto him, the potent goddess Māyā, established herself on earth in shrines of various names and was differently styled. Having heard her utterances *Kansa* was struck with wonder; then liberating Devaki and Vasudeva he said unto them with humility:—'O sister! O brother-in-law! alas! like unto a cannibal devouring his children, I, sinful wretch, have slain the issues of my kinsmen. Of such a nature, I have given up mercy; jealous of others I have renounced all friends and relatives. Know I not what region

I shall be taken to, after I breathe my last, like-unto a slayer of Brāhmanas. Not only mortals speak lies; but even celestials equivocate. I, a sinful wretch, believing in the assertions of these latter, have slain the babes of my sister. Ye both are high-souled; do not lament for your children, who have departed in consequence of their pristine deeds. Beings are under the control of Destiny and so cannot always live together and in the same place. Like unto pots made of earth, bodies are created and destroyed. But unlike these, the soul enshrined inside them, undergoeth no change, even as the earth of the pots remains unaltered. Those who are not congnisant of this truth are encompassed by a perversity prompting them to consider their body as their own; consequent upon this, a sense of egoism takes hold of them. In consequence of this latter again, they become connected with and separated from their children. Out of this connection and separation, happiness or misery is reaped by them; and so long as ignorance continues to hold sway over them, their worldly connection does not cease. Therefore O gentle lady! do thou not lament for thy children, whom I have slain. Every body, being powerless, reaps the fruits of his own deeds. So long a person non-conversant with the real nature of his self, considers himself as a slayer or as one slain, he in consequence of his ascribing his body's destruction to his soul, is deluded by empty notions of obligation. Ye both are pious and kind towards your relatives. Pardon me, for my misdeed." Thus speaking, with a tearful countenance he (*Kansa*) fell down at the feet of his sister and brother-in-law. Believing in the words of the daughter (of Devaki), he set Devaki and Vasudeva free from their chains and showed his love for them (by smooth and pleasing speeches.) Then Devaki, forgiving her penitent brother, gave up all anger against him; Vasudeva also said unto him smiling:—"O great king! it is even so as thou sayest; the egoistic conscious-

ness of corporeal beings, springs out of their ignorance. This, in its turn, begets a sense of distinction indexed by such terms as 'mine' 'others', etc. Persons recognising such a distinction are enslaved by grief, joy, fear, malice, covetuousness, ignorance and pride, and can not see (realise) the Lord who destroys things through the instrumentality of other things." Thus greatly delighted, they addressed *Kansa* in a way as to create confidence in his heart regarding their words. Then with the permission of Devaki and Vasudeva, he went back to his apartments. But scarcely when the night had passed away, *Kansa* summoning his councillors, said unto them everything that had been said by *Yogamáyá*. The Daitayas, the adversaries of the celestials, bearing a life-long enmity against them and of shallow comprehenhension, having heard the words of their protector, answered him thus:—"O foremost of kings! even if it be as thou sayest, we will this day, slay all children above ten days or below, in every city, village, or pasture, or in any other place. What can the celestials do with all their endeavours, cowards as they are in battle, and living as they do, in perpetual terror of mind generated by the twanging of thy bow-string? When thou wert bent on slaying the celestials, pierced with thy arrows, cautious of saving their lives, they fled taking to their heels and leaving the field of battle behind. Some of the dwellers of the celestial regions, laying aside their weapons out of terror, stood with their hands folded. Others with their garments falling off and tassels untied, wailed aloud saying 'Oh! we are frightened.' Thou didst not slay them, when out of fear they forgot all their weapons and arrows, when they were despoiled of their chariots, when their bows were shattered and when bewildered they fled, turning their faces away from the field of battle. What care we for the celestials, who only display their bravery in peaceful regions, and who vaunt of their prowess and might at places where there is no possibility of war? What harm can Hari

who always hides himself in secret places, can do unto us? What also can Sambhu—who dwells in the forest, do unto us? What is there to be afraid of Indra of insignificant prowess or of Brahmā performing severe austerities? Still the celestials are our adversaries and we think we ought not to neglect them. Therefore employ us, thy own followers, for the complete irradication of them. Just as a malady, seizing the bodies of men, if neglected at the first stage, cannot be cured by them when its roots are deep spread in their systems, and just as the passions, if not checked from the beginning, cannot be brought under control afterwards, so a great adversary (if not thwarted at the first opportunity) cannot be overcome when he has gathered strength. Vishnu is the root, the source of strength of all the celestials. With Him eternal righteousness goeth. The origin of this latter again consists in the Vedas, the kine, the Brāhmanas, religious austerities and sacrifices accompanied by (profuse) *Dakshinas*. Therefore O king! by all means, we will slay the Brāhmanas, the reciters of the Vedas, the anchorites performing austerities and those continually celebrating sacrifices and cows yielding milk. The Vipras, the kine, the Vedas, religious mortification, truth, quietitude, self-control, reverence, benevolence, forgiveness and sacrifices—these constitute the form of Vishnu. He is the superintendent of all the deities, the knower of all hearts and the enemy of the Asuras. The celestials with Siva and the four-headed Divinity (Brahmā), have got him for their (main) stay. This is the only means of killing him, namely, by the persecution of the pious."

Thus the evil-minded Kansa, holding consultation with his evil councillors considered the persecution of the Brāhmanas as the best course open to him. For indeed he was environed by the noose of the *Kâla*. Then delegating the Danavas, who were naturally fond of oppression and who could assume various forms at their will, to all the different

quarters of the heavens for the persecution of pious people, he entered into his own apartment. The Asuras, in whom the principle of energy predominated and whose minds were darkened by the principle of dullness, and whose death was near at hand, commenced hostilities against the pious. The persecution of the great by a person, destroys his duration of life, his prosperity, his fame, his righteousness, his chance of attaining to blessed regions after death, his happiness and (lastly) all his welfare.

CHAPTER V.

THE AUSPICIOUS SUKA went on :—Enraptured at the birth of a son, the high-minded Nanda purified with a bath and wearing ornaments, calling the Brahmanas versed in the Vedas, made them at first pronounce benedictions on his (newborn) son and then duly perform the rites to be gone through at the birth of a child, as also the adoration of the ancestral manes and the deities. He gave unto the Brāhmanas two million of cows adorned with ornaments and seven mountain-like heaps of sesamum seeds covered with gems, gold dusts, and red cloths. Some objects (as earth &c.) are purified in the course of time, some (as bodies) by being washed with water, some (impure unguents) by being cleansed, some by the performance of purifactory rites, and some (as senses) by the observance of austerities. Some men (as the Brāhmanas) are purified by the celebration of sacrifices; some things, are purified by being given unto others, and some again (as the mind &c) by contentment, and lastly the soul

is purified by self-knowledge. The Vipras began to pronounce benedictory verses. The *Sutas* the *Mágadhas* and the *Vandins* and the singers began to sing; and kettle drums and tabors began to be unceasingly sounded. The whole city of Vraja then shone forth with its doors, courtyards and interiors of houses cleansed and sprinkled with water. It was adorned with variegated pennons and flags, with garlands, pieces of silk raiments, twigs and artificial arches. All the oxen, the heifers and the calves were smeared with oil and turmeric paste. They were also decked with ornaments of valuable metals, peacocks' feathers, garlands, garments and golden strings. O king! the cow-herds also, wearing valuable garments and ornaments and beautified with *Kanchukas* and furnished with turbans, began to come to the royal palace carrying various presents in their hands. The wives of the cow-herds having heard, that a son had been born to Yashodā, were greatly delighted and began to decorate their persons with garments, ornaments and collyrium. Their lotus-like faces were beautified with filaments of lotuses and with fresh saffrons. Carrying presents, and with their moving breasts and round hips, they speedily repaired to the king's residence. When on their way to the palace of Nanda, these damsels appeared highly beautiful, wearing bright diamond pendants, having their necks set off with necklaces, clad in wonderfully wrought garments, with chaplets of flowers falling off from their hair, with hands decorated with bracelets, and having flowing locks, heaving breasts and charming garlands on them. They pronounced benedictions on the baby saying 'May it live long.' Then smearing it with turmeric powder and oil and washing it with water, they hymned the unborn Divinity. During the great festive season, when Krishna, the Lord of the universe, the infinite one, was born in Vraja, the kingdom of Nanda, all the different kinds of musical instruments were played upon. The cow-herds greatly delighted, sprinkling curd, milk, clarified butter and

water on one another ; and smearing one another with butter, tried to throw one another down (on the slippery pavement). For the adoration of Vishnu and for the well-being of his son, the high-minded and liberal Nanda, gave unto them (cow-herds), cloths, ornaments and kine, and unto the *Sutas*, *Mâghadhas* and *Vandins* and others living by learning, their cherished objects; and he thus honored them according to their worth. The high-souled Rohini, greeted by the cow-herd Nanda, dressed in fine garments and adorned with ornaments and garlands, moved about for welcoming the guests of the palace. Thence forward Vraja, the kingdom of Nanda, was filled with all prosperity. O king! the goddess of prosperity, out of her free will, made it her pleasure garden in consequence of its becoming the abode of Hari.

O foremost of the Kurus! then engaging the cow-herds in the protection of the kine, Nanda went to Mathura, to pay unto Kansa his annual tribute. Vasudeva, hearing that his brother Nanda had come and knowing that he had paid his tribute to the king (Kansa), repaired to his (Nanda's) lodging. Like unto the body rising up at the return of life, Nanda, seeing his dearest friend come, rose up, and greatly delighted and overcome with affection, embraced him with his two arms. O Lord of thy people! then duly adored and greeted, and questioned about his welfare by Nanda, and comfortably seated, Vasudeva, having his heart engrossed on his two sons, thus spoke.

'O brother! it is indeed fortunate that thou, who wert childless till this advanced age, and whose hope of getting progeny was also lost, shouldst be blessed with a son. Fortunately this day I have the pleasure of seeing thee, who appearest to be newly born, though all the while thou wert rolling on the wheel of existence. Indeed a sight of one beloved is scarcely obtained. O dear one! the living together of friends of diverse occupations, is not possible. Is everything faring well regarding the large pasture where

thou art, at present, dwelling surrounded by thy friends? Is it free from the rage of any plague? Are the cattle there doing well? Does it abound in grass, twining creepers and (translucent) water? O brother! does my son, reared by thee and thy wife, together with his mother, fare well in thy kingdom of Vraja? Does he regard thee as his father? *Trivarga* when employed for the benefit of their relatives is proper for people and is countenanced by the *Shastras*; but if their relatives continue to suffer distress, it (*Trivarga*) is of no avail.

The cow-herd Nanda answered:—Alas! all thy sons begotten upon Devaki had been killed by Kansa. Even thy only surviving beautiful daughter had gone away to heaven. Surely Destiny is the end of this universe; Destiny is the best of treasures. Whoever considers Destiny to be the ever-constant cause of his happiness or misery, is never infatuated.

VASUDEVA said:—Thou hast paid thy annual tribute unto to the monarch and hast also seen us. Thou ought not to tarry here for many days, for thy kingdom of *Gokula* will be visited with many calimities.

THE AUSPICIOUS SUKA continued:—Thus spoken to by Vasudeva, and with his permission, the cowherds headed by Nanda mounting on cars yoked with bullocks, returned to *Gokula*.

CHAPTER VI.

THE AUSPICIOUS SUKA went on.—On his way back to (Vraja), Nanda thought that the words of Vasudeva could

never be false. So, afraid of the advent of a calamity, he sought shelter in Hari.

The infant-destroyer the terrible Putanā, having been delegated by Kansa, wandered through cities, villages and pastures killing infants. Wherever men do not listen to the recital of the name of the Lord of devotees—a recital capable of exterminating the race of Rākshasas—there and there only can the monsters carry on their work (of devastation). One night Putanā—having the power of moving without restraint and sailing through the skies,—came flying (through the skies) to *Gokula* and entered into it, disguising herself by her own illusive energy, under the form of a damsel. Seeing her, with her fillet of hair adorned with jasmine, with round hips and heaving breasts and slender waist, clad in fine garments, with her face beautified with the lustre of ear-rings and shinning pendants, with charming smiles and side-long glances stealing the hearts of the inhabitants of *Vraja*, the wives of the cow-herds considered her to be the goddess of prosperity incarnate, bearing a lotus in her hand, come to see her own lord. There roving at will in quest of infants, the infant-killer Putanā, saw in the palace of Nanda the boy Krishna lying on his bed, with his beaming lustre veiled over like unto fire covered over with ashes. The essence of the mobile and immobile universe Krishna, knowing her to be a *Rákhashi*, the slayer of infants, shut his eyes. Then she (Putanā) took the destroying Divinity on her lap. Thereupon seeing her—whose heart was sharp like unto a sword incased in a scabbard—behave like an affectionate mother and accomplished lady, and finding her suddenly come in their midst, the mothers of Krishna were stupified with her effulgence, and stood gazing at her. The *Rákhashi* then, placing the child on her lap, put into its mouth her nipple annointed over with virulent poison. Thereupon vehemently squeezing it with both his hands, and waxing irascible, the almighty Lord sucked it with her life. Squeezed

in all vital parts, she bawled forth saying 'Leave, leave me.' And with her pupils dilated and her body wet with continuous perspiration, she began to to wail aloud, throwing out at the same time her legs and arms. In consequence of her deep and rapid roar the earth with its mountains, and the heavens with the planets, were shaken off from their respective places. The nether regions and the cardinal quarters were filled with its echo; and people fell down on the ground, fearing that a thunder-bolt had overtaken them. O monarch! the demoness extremely pained in her breasts and devoid of consciousness, and gaping, and stretching forth her legs and arms and loosening her hair, assumed her true form, and then fell down on that pasture, like unto *Vritra* struck with the thunder-bolt. O foremost of kings! even in its fall, her body, crushed by its weight, all trees standing within twelve miles. Surely this was greatly marvellous. The cow-herds and their wives, whose hearts ears and heads were, ere now, rent asunder by the deep roar of the *Râkhâshi*, were greatly frightened at seeing her form furnished with a mouth ranged with terrible teeth long as the poles of ploughs, with nasal pits deep like the caverns of a mountain, with bobbies resembling hillocks, with red and dishevelled hair, with eyes deep as dark caves, with beach-like buttocks rendering it (form) all the more repulsive; with arms, legs and thighs resembling artificial dams, and with an abdominal cavity resembling a waterless lake. Seeing the boy playing fearlessly on her breast, the wives of the cow-herds were seized with terror and coming in all haste took him away. Thereafter in conjunction with Yashodâ and Rohini, they managed the safe custody of the boy by moving the cow's tail on his head and adopting such other measures. Then bathing the boy in cow's urine, and sprinkling the dust of the cow's hoof on his body, they wrote with cow-dung the twelve names of Vishnu, on the twelve different parts of his body and thus protected him from evil agencies. Then the

wives of the cow-herds, first having touched water, seperately assigned their bodies and their hands to their respective deties, and then performed *Bijanyása* on the body of the boy, saying:

"May the unborn Divinity protect thy feet, may *Anímat* guard thy knees, may *Yajna* guard thy thighs, may the Deity that never lapseth protect thy waist, may the horse-mouthed god guard thy stomach, may *Kesava* watch over thy heart, may *Isha* guard thy abdomen, may *Ina* save thy throat, may vishnu guard thy arms, *Urukrama* thy face, and *Isvara* thy head. May the discus-handed Deity walk in front of thee, may the club-armed Hari walk behind thee, and may the bow-bearing slayer of *Madhu* and the sword-handed unborn god stay by thy sides. May *Urugaya* blowing the conch-shell, walk near the angles of thy body; may *Upendra* stay over thy head and *Târkhya* beneath thy body; and may the plough-bearing Purusha remain on all sides of thee (to protect thee). May thy senses be guarded by *Hrishikesha*, and thy vital breaths by *Nárâyana*; may the ruler of *Svetadwipa* guard thy heart and may the Lord of all *Yoga* save thy mind. May the son of *Prisni* guard over thy understanding and may the supreme almighty Lord save thy soul. May *Govinda* protect thee when playing, and may *Mádhava* watch over thee when asleep. May the Lord of *Vaikuntha* look after thee when walking; and may the consort of the goddess of prosperity, protect thee when seated. May the terror of all evil sprites, the eater of sacrificial oblations, protect thee when eating. The *Dâkinis*, the *Játudhanis*, the *Kushmándás*, the *infanticides*, the goblins the *Mátris*, the *Pisáchas*, the *Yakshas*, the *Rákhshas*, the *Vinâyakas*, *Kotari*, *Revati*, *Jaistha*, *Putanâ* and others *Mátrikas*, *Unmada*, *Apasmara* and other devils inimical to the mind the body and the senses, and other evil omens and calamities dreamt of, and the slayers of the old and the young,—may these and all other evil spirits be destroyed, being terrified at the recital of the name of *Vishnu*."

Thus when the ceremony for the protection of the boy was completed by the *Gopees* of unshaken attachment, the mother of the boy Krishna, making him suck her breast, laid him down on his bed. At that time Nanda and other cow-herds returned from Mathurā to Vraja. Beholding the body of Putanā, they were struck with amazement. 'Surely Vasudeva has, of late, become a prophet, or he has become the lord of *Yoga*, or a powerful sage. For he perceived the advent of this calamity, and spoke of it unto us.' The dwellers of Vraja, then severing with axes her (Putanā's) limbs and body, threw them at a distance; then surrounding them with logs of wood, they burned them. From the body and limbs of Putanā that were being burned, arose a smoke bearing a fragrant odour like unto that of *Agura* sandal wood. For all her sins had been destroyed in consequence of her being sucked by *Krishna*. The blood-sucker Rākhashi Putanā, the slayer of men and infants, having out of enmity 'given suck' to Hari, attained after death to the state of sages. Not to speak of those who, like unto affectionate mothers, dedicating with reverence and devotion, their dearest objects to the supreme soul Krishna, become attached to Him. Although she was a Rākhashi, Putanā attained to Heaven and to the posthumous state of the mother's of Krishna; for, invading her body with his two feet—which are worshipped by those worthy of the world's adoration, and which remain in the hearts of His devotees—the almighty Lord sucked her breast. It is no wonder then that the kine and the mothers of Krishna, having their milk sucked by Him, should attain to the same mode of existence as Putanā did. For the almighty son of Devaki, the giver of emancipation and all other objects of existence, drank their milk distilling out of the excess of maternal affection. It is also not possible, O king, that they who always looked upon Krishna as their son, should again suffer a birth in this world, which ordinarily results out of ignorance. The inha-

bitants of *Vraja* (who had gone to distant places), having smelt the odour of the smoke arising out of the funeral pile (of Putanā), returned to it saying—'What is this' 'Whence does it come' &c. Hearing from the cow-herds a description of the arrival, acts and death of Putanā and the safety of the boy, they were struck with wonder. O descendant of the Kurus! the generous-hearted Nanda returning from his sojourn (to *Mathurā*), took up his son on his lap, and smelling the crown of his head, obtained great delight.

Whatsoever person regardfully listens to this wonderful account of the liberation of Putanā and the early achievments of Krishna, becomes attached to Govinda.

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CHAPTER VII.

THE AUSPICIOUS PROTEGE OF VISHNU (PARIKSHIT) said:—O potent sage! whatsoever acts the Almighty Lord Hari had performed in His different incarnations, a description of them is surely pleasing to our ears and capable of charming our hearts. An audition of (the description of) these acts cures the maladies of a person's heart, as also extinguishes the diverse desires, the causes of these maladies. Ere long, it (audition) purifies his real assence, and generates in him a devotion towards Hari and a friendly feeling for the servants of the Lord. May it then please thee to describe unto us, the excellent character of Hari? Do thou describe unto us the marvellous achievments of His early days, when born in this terresttrial region he imitated the actions of human beings.

VADARAYANI said:—One day, when the asterisk that had presided at the birth of the boy Krishna, was founded to ride

ascendant, festivities were held in Vraja to celebrate the *Uthânika* ceremony (of the boy). Then among the large number of females assembled in the palace, the chaste-hearted Yasodhā carried out the rite of bathing her son with the water of the sacred places and rivers; then musical instruments were struck up, songs were sung and *Mantras* and benedictions were pronounced by the Brāhmanas. Then when the annointing of her son had been performed and benedictions were pronounced on him by the Vipras duly worshipped with the presentation of edibles, garments and garlands, Yashodā, seeing his (son's) eyes closing in sleep, carefully laid him down underneath a car. The heart of this highly intellengent lady was anxious on account of the *Uthânika* ceremony, and she was occupied in welcoming her guests, the inhabitants of Vraja; so she did not hear the cries of her son. The baby desirous of a suck from his mother's breast, cried aloud and did not obtain it; he at times threw his legs in the air. Struck with the little feet—delicate like unto the coral—of the babe that was lying under it, the car upturned and fell down. It crushed the pots containing various kinds of delicious liquids, and lay with its wheels, pole and yoke shattered. Yashodā and other women of Vraja, who had assembled there for the festivity of *Uthânika*, and Nanda and others, were terrified, seeing this wonderful phenomenon. They wondered how the car became shattered and upturned of its own accord. The boys, who saw the up-turning of the car, said to the cow-herds and their wives whose intellects were bewildered, "There is no doubt that this car has been thrown up by the feet of this crying baby." The cow-herds did not believe the words spoken by the boys. For, verily they were ignorant of the immeasurable prowess of that boy Krishna. Yasodhā, afraid of evil spirits, took up her crying son in her lap, and suckled him; she made the Vipras perform *Svastyayana* accompanied with *Suktas*, for the well-being

of her child. Then the car with its appendages was replaced in its former position by strong cow-herds. The Vipras then performed adoration, having offered oblations of curd, fried grain, the sacred grass and water. The benedictions of the true-natured Brāhmanas, who are free from jealousy, pride, a fault-finding tendency, harmfulness, falsehood and haughtiness, never go for nothing. For this reason, Nanda, bringing the boy, bathed him in water purified by the Brahmanas with *Mantras* of the *Rik*, *Yaju* and *Sâma* Veda, and mixed with *Oshadhis*. Then he (Nanda) having made them pronounce benediction on the boy, and offer oblations on the fire, gave unto them palatable and sweet-flavoured rice. For the welfare of his son, he gave to the twice-born ones, cows possessing all good qualities and adorned with cloths, garlands, and golden chains. The Brāhmanas, in their turn, uttered benedictions on the boy. Whatever benedictions, the devout Brāhmanas versed in the Vedas had said, were all fruitful. For verily, these benedictions can never go for nothing.

One day, when the chaste Yasodhā, placing her son on her lap, was caressing him, she felt that her child had grown heavy like unto a mountain peak. And she was unable to bear him any longer on her lap. The wife of the cow-herd, struck with wonder and groaning under the burden of her son, placed him down on the ground. Then she began to pray unto the Supreme Lord of the universe and hastened to call the Brāhmanas. At that moment, a Daitya *Trinavarta* by name, a servant of Kansa, being sent by him came in the form of whirl-wind and stole away the child. The Daitya, agitating the whole of Gokula, blinded the eyes of its inhabitants with particles of dust. He gave forth a terrific shou which the cardinal quarters echoed forth. In a mome the pasture was covered with dust and darkness: Yasodhā did not see her son, where she had plac Bewildered, nobody could see himself or others.

were sorely oppressed with the gravels thrown at them by *Trinávarta*. Thus when showers of dusts were being poured down by the whirl-wind of vehement velocity, the helpless mother, unable to trace the path her son had been carried by, began to roam hither and thither; and not finding him began to bewail falling on the ground, like unto the cow, the calf of which has died. When the whirl-wind had subsided and the shower of dust had ceased, the *Gopees* hearing the lamentations of Yasodhā, hastened there, and not finding the son of Nanda, began to cry aloud having their hearts sorely afflicted with grief and their faces overflooded with tears. In the meantime *Trinávarta* in the form of the whirl-wind, having stolen Krishna, with great difficulty reached the sky. His velocity also diminished in consequence of having been compelled to bear his (Krishna's) heavy burden. But beyond the region of the heavens, he could not go. On account of the boy's extraordinary weight, the Daitya thought him to be a mountain. Though desirous of doing so, he could not leave this wonderful child, for he (the child) had embraced him by the neck. On the other hand, being clasped by the neck, the Daitya became powerless and his eyes came out of their sockets. Then giving forth an indistinct groan and deprived of life, he fell down on Vraja with the boy hanging by his neck. In consequence of his falling from the skies on a stone, the body and the limbs of that terrible Daitya were shattered. The bewailing women of Vraja, gathering there, saw him lying, like unto the Asura Pura cloven by the arrows of Rudra. Seeing Krishna hanging on its breast, they were struck with amazement and taking him restored him to his mother. Surely the cow-herds and there wives, headed by Nanda, were greatly delighted, having regained their blessed son who had been carried away in the skies by the monster and who had escaped from very jaws of death. 'Surely this is greatly marvellous, this boy placed within the reach of death by the

Rākshasha, should escape it and return back! This cruel and crooked one hath, in consequence of his own sins, met with his destruction. Verily the pious on account of their similarity of attitude (towards all), are liberated from fear. What rigid penances have we undergone, what adoration have we offered to *Adhokhajaya*, what charitable deeds in the form *Purta* and *Istha* have we performed, and what friendship have we shown to beings, in consequence of which, this boy, who was (nothing less than) dead, has been restored to us to enhance the joy of his kinsmen.'

Seeing these numerous marvels take place in his own residence of *Vrihatvana*, the cow-herd Nanda again and again remembered the words of Vasudeva, and was struck with wonder.

One day the graceful Yasodhā placing her son on her lap and overwhelmed with affection, was suckling him with the milk that was distilling from her breast. O king! when the boy was about to finish sucking, and when his mother was caressing his face beaming with beautiful smiles, the boy yawned. And to her amazement, she saw inside the boy's mouth, the sky, the upper and the nether regions, the Zodiac, the heavenly quarters, the sun, the moon, the fire, the atmosphere, the oceans, islands, mountains and their daughters (rivers), forests, and the mobile and immobile creation. O king! she of eyes resembling those of a gazelle, suddenly seeing the universe inside his mouth, was seized with a tremour; and being struck with wonder, she shut her two eyes.

twenty years again are uselessly passed away when his body is beseiged by senility and rendered infirm by it. The remaining portion of his term of life is also mis-spent, during which period he, maddened as it were, is engrossed in his home through the influence of powerful infatuation and sorrow-abounding desires. For what person, of unsubdued senses, ever endeavours to set his self free that is attached to (earthly) habitation and fast bound by the firm bonds of affection? Who ever relinquishes his thirst for wealth which is cherished more than life itself, and which, a thief, a servitor and a merchant purchase (secure) in exchange for their dearest lives (*i. e.* at the risk of their dearest lives). How can a person forego the sweet company of his tender-hearted wife, as also the dalliance and the charming coversation he holds with her? How can one, tightly bound by the ties of friendship, relinquish the company of his friends? What person, whose heart is captivated by lisping infants, can deprive himself of their association? What being, remembering his sons, his beloved daughters absent at their fathers-in-laws', his brothers, his sisters, his poor parents, his house decorated with handsome and valuable furnitures, his family profession, his servants and the beasts (he has reared up)—can ever renounce them? Like a chrysalis (enveloped in a sheath without any out-let) what person, whose desires are unsatiated, who performs acts on account of intense cupidity and whose infatuation is inveterate, is ever tired of these (above-mentioned objects)? For he holds in high estimation sexual pleasure and enjoyments pertaining to the palate. Completely intoxicated, he does not perceive that by cherishing his kinsmen, his own term of existence is being shortened, and his aim of life, thwarted. Attached to his relatives he does not feel any misery, though his heart is always afflicted by the three different kinds of misery. That being of uncontrolled senses and

unsatisfied desires, who is occupied in rearing his kinsmen, has his heart so much bent on money-making that he commits theft even knowing the punishments inflicted in this and the other world, on him who robs other people of their money. O sons of Asuras! even one, versed in the scriptures, can not ameliorate his soul's condition, if he is given to the cherishing of his family, for then he also, like an infatuated one, imbibing a feeling of difference between his own and others, is encompassed by darkness. Thus fast bound, nowhere and by no means has any lascivious person been able to emancipate his own self, for he is a mere plaything in the hands of women, in whom are forged the fetters (which bind us in shape of children.) Therefore, O sons of Daityas! renouncing at a distance the company of these Asuras absorbed in mundane objects, do you approach the Primary divinity Nārāyana, who is the bestower of *Apavarga* (or final emancipation) which is very much coveted by the companionless sages. O sons of Asuras neither is there any very great difficulty in propitiating the Being that never lapseth, for he is the soul of all created beings and is present everywhere. That almighty immutable Lord is the only prime soul, that pervadeth the higher and the lower orders of beings, the whole range of creation commencing with the immobile objects and ending in Brahmā, the inanimate world, the transformations of earth &c, the elements, the *Mahat*, the cardinal principles, and the similarity and reciprocity that is found between them. Though in reality unascertainable, and inimitable, he is ascertained in two different ways, namely as the pervador, in the form of souls in all created beings, and as the thing pervaded, in the form of all perceptible objects. On account of his having concealed his supremacy by means of his illusive energy the province of which is the creation of objects of perception, the supreme Lord is conceived as an image of ecstacy which can only

be felt by the mind. So leaving behind your Asura-nature, do you begin to show generosity and friendliness towards all created beings. By this act *Adhokshaja* (Vishnu) will become propitious unto you. What is there unattainable (by beings) when the Lord, who hath neither end nor beginning, is pleased (with them)? What need have we,—who are constantly singing his glory, and drinking nectar from his two feet—of righteousness &c, the natural outcome of meritorious acts, as well as of the final beatitude that is coveted by all. I do acknowledge that, righteousness, wealth and desires, which are called *Trivarga*, as also the learning relating to it (*Trivarga*), the systems of logic, polity, and the rules of various professions set forth in the *Nigamas* (*Vedas*), are all true, for they help one to merge his self in the Supreme Lord, who is acquainted with his inmost heart.

This pure knowledge, which is obtained with great difficulty, was imparted to Nārada by Nārāyana, the friend of men. It may be possessed by those corporeal beings who are covered with the dust from the lotus-feet of the indigent and devoted votaries of the almighty Lord. In days gone by, I heard this pure Bhāgavata religion fraught with immediate and mediate knowledge, from the divine sage Nārada of godly presence.

THE AUSPICIOUS SONS OF THE DAITYAS said:—O Prahlada! neither we nor you, know any other preceptor than the two sons of Sukrāchāryya, who have been tutoring us from the time when we were mere infants. On the other hand it is very difficult for a child shut up inside the seraglio to enjoy the company of sages. Therefore O mildest being! if there is any reason to make us believe in your version, unfold it unto us and thereby dispel our doubts.

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CHAPTER VII.

THE AUSPICIOUS NARADA said:—Questioned in the above manner by the sons of the Daityas, the Asura, the great devotee of the Lord, was very much delighted, and remembering my words answered them thus;—

THE AUSPICIOUS PRAHLADA said:—When our father resorted to the Mandāra mountain to perform religious austerities, the celestials began to make extensive preparations to launch in a war against the Dānavas. Then Vāsava and the other deities said: "By our good fortune this sinful persecutor of the worlds has been eaten up by his own impiety like unto a serpent eaten up by ants." The leaders of the host of Asuras, having heard of this tremendous equipment for war, of the celestials, were greatly frightened; and when attacked by the gods, they hurriedly fled to all the different quarters of heaven. Every one, in his haste and anxiety to save his own life, could not even spare one glance at his wife, sons, money, relatives, domesticated beasts, house and household furniture. The immortals, desirous of victory, ransacked and devastated the residence of the king (Hiranyakaçipu). Indra took my mother—the foremost of the queens—prisoner. At that time roving at will (over the universe), the divine sage Nārada met her on the way, while she was being transported (to Heaven) bewailing like a female osprey and trembling with fear. Nārada said, 'O lord of the celestials! Thou ought not to carry off this guiltless woman. O thou of eminent parts! leave, let go this most chaste lady, the wife of another person.'

THE AUSPICIOUS INDRA said:—Within her womb, she contains the unbearable seed of the enemy of the celestials.

So let her remain with me until the time of her delivering a child, when securing the way to my own welfare (by killing her issue) I shall let her go.

The auspicious Nārada said, "This one (fœtus) is free from all impiety, and is great on account of his own excellent qualities; he is a very devoted worshipper of the almighty Lord. This mighty follower of the endless Being is not destined to meet his death through thine agency." Thus spoken to, Indra accepting the words of the godly sage Nārada, let my mother go; and then out of reverence to me, who am beloved of the Endless One, several times circumambulating her, repaired to Heaven. Thereupon the ascetic took my mother to his own hermitage, and consoling her said, 'O daughter! reside at this place, until the arrival of your husband.' Then saying 'yea,' (to the words of Nārada) shorn of fear she lived near the divine sage, up to the time when the lord of the Daityas desisted from his severe asceticism. There that chaste and pregnant lady began to serve the sage with great reverence, with a view to secure the well-being of her fœtus, as also to obtain the power of bringing forth (her issue) at her will. The all-powerful and kind-hearted sage, fulfilled both these (desires) of hers. He also, alluding to me, taught her the real nature of religion, and instilled pure knowledge into her mind. The remembrance of these teachings was effaced out of my mother's mind on account of her being a woman as also for the length of the (intervening) time. But even now, the memory of these teachings has not left me, who am favored by the sage. So, if you believe in my words, on account of this belief of yours, your intellect, as well as that of boys and women shall be, like mine, proficient (in discarding egoism). As through the agency of Kāla—whose manifestation is the change introduced in the state of objects—the tree remaining unaltered, its fruits undergo modifications, so on account of the self-same agency, the six visible

transformations beginning with birth, belong to the body and not to the soul. The soul is eternal, undeteriorating, unstained, unique, possessed of the highest knowledge, the receptacle of the universe, immutable, self-effulgent, the primary cause, the pervador (of all things), companionless, and infinite. With the help of these twelve superior attributes of the soul, the intelligent being renounces the delusion-sprung false notions, namely the body constituting the ego and that the body is mine. Just as a goldsmith, well-acquainted with the process of making gold, may obtain it, by melting gold-stones found in the gold mines, so a person conversant with the functions of the supreme spirit, practising in this body (which may be compared to a holy spot) an abstract meditation on the soul, attains to the state of Brahma. By the holy teachers, the Prakritis have been innumerated as eight, their attributes as three, and other evolutions as sixteen; but the soul is said to be one, on account of its being completely connected with every one of these. This material structure is made up of a combination of all these. It is divided into mobile and immobile. The Purusha ought to be sought in this body and is there realised, being separated from other gross objects, by a person who (adopting the following line of reasoning) rejects everything saying "not this" "not this" (*i. e.*, this is not the Purusha). By means of an abstract deliberation on creation, preservation, and destruction, performed with the help of an understanding conversant with the connective and distinctive relation between the soul and the body and also with the help of a pure mind, the Purusha ought to be sought in this material structure, by a person of cool temperament. The states of wakefulness, slumber and dream are the functions of consciousness. He, who is cognisant of these three states, is the superintendent and the primæval Purusha. As the presence of the air is perceived by means of the fragrance with which it is fraught,

so is the real nature, of the soul, to be apprehended by means of the connection existing between the soul and all these three different encompassing modifications of consciousness which originate out of our actions and are permeated with the three essential Principles (of goodness, energy, and dulness). This conciousness is, as it were, the entrance to this world, and its qualities and actions constitute the fast bonds (of this existence); it has its source in ignorance and though unreal in its nature yet it has the appearance of reality, as in experiencing a dream. Therefore you ought to perform the extirpation of the seeds of action permeated with the three essential Principles, by means of the Yoga, that causes the death (stops) of the current of consciousness. Of the thousand different expedients mentioned, for the extirpation of those seeds of action this one—a pious attachment towards the almighty Lord arising out of a due performance of the following acts—was inculcated by the potent Nārada. The six enemies of mankind, (the rampant passions) completely subdued—by serving a preceptor, by showing reverence unto him, by offering unto him all objects that one secures, by keeping company with the pious devotees, by worshipping the Lord, by a regardful hearing of the recital of His account, by a narration of His attributes and deeds, by a meditation on his lotus feet, by a perception and an adoration of all his different forms, by conceiving the Almighty Lord Hari present in all created things and (for this reason) by thinking all beings as pious,—create a reverence towards the Lord, by means of which an attachment to the Almighty Vāsudeva is secured. When on account of his having heard a delineation of the Lord's deeds, incomparable qualities, and prowess displayed under the forms assumed in His sport—a person, with the hair of his body erect out of great delight, his tears flowing, and his voice rendered inarticulate, and his neck up-turned, sings, dances and shouts out in joy, when

like one possessed by an evil spirit, he laughs or laments, or contemplates or greets people, when devoid of bashfulness, totally absorbed in introspection, and always giving forth sighs, he cries aloud, O Hari! O Lord of the Universe! O Nārāyana! then is he set free from all bondages; and his mind and body on account of his contemplating on the deeds of the Lord are unified with those of the Lord; and his ignorance and desires being consumed by means of an application of the great fire of devotion, he attains to Adhokshaja. The wise consider the realisation of Adhokshaja within the mind as a means that stops the (ever-rolling wheel of worldliness of that corporeal being whose mind is still impure *i. e.* full of attachment, love &c. They also consider it to be the happiness of complete dissolution in Brahma *i. e* final emancipation. Therefore do you adore within your hearts the Lord of hearts. O Sons of Asuras! no very great effort is to be made in worshipping Hari who is present in one's heart like unto the sky in the space and who is the intimate friend of one's own soul. What is the good of earning worldly prosperity which is commonly attained to by all corporeal beings. Riches, a wife, beasts, sons and others, habitations, this earth, the elephants, the treasury, all prosperity, the objects of perception and one's desires, are all transient. Those can do a little service to mortals, whose duration of life is very uncertain. Equally susceptible to destruction are the different Lokas (Heaven, Hell &c.) for they are attaind to by performers of sacrificial actions; though comparatively better, they are not completely purged of impurity. Therefore with a view to realise the self, do you worship that supreme Lord by means of the above mentioned devotional mode of adoration, whose foible is never seen nor heard of. In this world, when a man, proud of his learning, repeatedly performs certain actions aiming at a certain result, he is sure to meet with one quite contrary to what he desires. In this world the ultimate

aim, of a person performing actions, is to enhance his happiness thereby or liberate himself from misery. But, he who on account of his inaction, was formerly covered with all happiness, is sure to encounter misery when he strives to perform acts; the body, for the happiness of which, in this world a man, by performing acts having particular ends, wishes the fruition of his desires—is fragile, alien to himself, and comes to his soul and goes away from it, at random. When even one's body is not his own, there is no use of expressing in so many words, that children, wives, habitations, riches, kingdoms, treasury, elephants, ministers, servants, relatives, and other objects of affection, which are distinct from the body, are also alien to one's self. What will the soul, the ocean, the container of the sentiment of eternal ecstacy, do with these contemptible things, which, though appearing to be real are as a matter of fact unreal, and which are, equally with body, subject to destruction.

O sons of Asuras! ascertain what benefit will he, bearing a form, reap out of actions, seeing that he is troubled by his pristine deeds even when placed in *Nisaika* and other states. A corporeal being, through the agency of his body that follows in the wake of the soul, begins to perfom actions. By means of these acts he increases the number of bodies (which he will be obliged to assume). Both his actions and number of bodies (he will be compelled to assume) are increased on account of his want of knowledge. Therefore, by a banishment of desires, one should worship the soul and impartial Supreme Lord Hari, on whom are wealth, desires and righteousness dependent. Hari is the Soul, the Lord, and the beloved of all created beings. He knows their inmost hearts, for they are created by a combination of the great elements, which again are created by himself. A celestial, an Asura, or a man, a Yakshas, or a Gandharva, becomes blessed when they adore the feet of Mukunda

(Krishna); so also we shall be blessed through an adoration of Hari. O sons of Asuras! neither the fact of being a twice born one, a celestial or an anchorite, nor character nor experience, nor charity, nor religious austerity, nor sacrifice, nor purity, nor observance of vows, is capable of bringing above the satisfaction of Mukunda. Hari is pleased only by means of unalloyed devotion. Shorn of devotion the other things recited are mere mockeries. Therefore, O Dānavas! direct your devotion towards the almighty Lord Hari, the soul of all created beings by considering every thing else as your own selves. O sons of Daityas! by this devotional mode of worship, Yakshas, Rākshashas, women, Indras, the dwellers of Vraja (referring to the dealers in milk of that city), birds, deer and other sinful beings, all live, attaining the self-same nature with Achyuta (refers to immortality). An undeviating devotion towards Govinda, as also the fact of viewing Him in every direction, is said to be the *Sumnum bonum*, to which in this life a person can attain.

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CHAPTER VIII.

THE AUSPICIOUS NARADA said :—Thus all the sons of the Daityas, listening to his (Prahlāda's) words, accepted them, considering them to be unblamable. They totally rejected what they had been taught by their preceptors. Thereupon the sons of the Daitya priest, finding the understanding of their pupils bent on the realisation of a single end, became very much terrified, and without delay represented the true state of affairs to the king. His (the king's)

body began to tremble, as he became possessed with wrath. Reprimanding Prahrada, who was undeserving of such treatment, in rude language, he made up his mind to slay him. Breathing like a down-trodden serpent, he, cruel-hearted by nature, looking towards his self-subdued son with his vicious and crooked eyes, thus spoke unto him, who, out of humility, remained in a bent posture with his hands folded.

THE AUSPICIOUS HIRANYAKACIPU said :—O ill-mannered, wicked-minded wretch ! thou art trying to destroy my race. Today I shall send thy inert seif into the abode of *Yama*, for thou hast transgressed my commands. O foolish one ! like one undaunted, thou dost always violate the commands, proceeding from me who becoming wrathful, the three worlds with their respective rulers begin to shake. Speak what is thy source of power.

THE AUSPICIOUS PRAHRADA said :—O king ! He is not the source of power to myself only but also to thyself and to other powerful beings. The superior and inferior Brahmā and others, the mobile and the immobile creation, have all been brought under His subjection (by His power). He is the Lord, He is Time, His prowess is great, He is energy, He is patience, His self is composed of strength, the senses, and goodness. That supreme Being, the lord of the three essential Principles (of Goodness, Dullness and Energy) by means of His own, energy creates, preserves and destroys this universe. Annihilate this thine Asura nature, and hold thy mind equable. There exists no (greater) enemy than the unsubdued mind that always goes astray from the right path. This (holding the mind equable) constitutes the great and perfect adoration of the endless Being. Some (deluded) people like thyself, without first having conquered the robbers (refering to the six rampant passions) that rob us of everything, (valuable) think themselves as conquerors of the ten cardinal quarters. But the pious man, who hath subdued

his self, who looks upon all corporeal beings with an equal eye, and who is learned, has got no enemies born out of his own ignorance.

THE AUSPICIOUS HIRANYAKACIPU said:—It is evident that thou art desirous of dying, for thou art greatly vaunting. O evil-minded one! surely the words of the dying only become incoherent. O ill-fated one! thou hast asserted that, there is another lord of the worlds besides my own self; where is he? If he is present everywhere why then is he not seen in this pillar? I shall sever thy head from thy trunk, in consequence of your useless vaunting. Let thy Hari, in whom thou art desirous of taking refuge, protect thee now.

Thus out of rage repeatedly censuring in vile language, his son—the great devotee (of Krishna)—the potent Asura, grasping his sword, jumped down from his beautiful throne Then that wondrous-powerful being struck the pillar with his fist. Thereupon a greatly terrific sound was heard inside it, in consequence of which this mundane shell (the earth) was rent asunder. O best of men! having heard this sound which had reached their respective residences, Brahmā and other celestials, thought that the destruction of their abodes had taken place. Bent on forcibly slaying his son, he, when displaying his prowess, heard this unheard of sound. But in that assembly he could not find out the source, which had terrified the leaders of the Danava-host, the adversaries of the celestials. Then to prove the truth of His servant's words and also His omnipresence the Lord came into the view of the assembly on the self-same pillar, bearing a form neither human nor celestial. Looking everywhere for the being that gave forth the sound, Hiranyakacipu saw this figure issuing forth from the pillar. "O wonderful! this is neither a beast nor a man! what is this! surely this figure

consists of a combination partly of the form of a man and the king of beasts!' When he arrived at this conclusion, before him stood the fearful figure of *Nrisingha* with eyes, lustrous like melted gold, with a blooming countenance covered with braids of knotted hair and with many terrible teeth, with a tongue pliant like a sword and sharp like the edges of a razor, and with an aspect dreadful on account of a frown; with an erect and raised pair of ears, with a facial aperture and a mouth wonderfully wide like the caverns of a mountain, with jaws looking horrible in consequence of being parted, with a body reaching the heavens, with a short and sinewy neck, a broad chest and a slender waist, with a body covered with downs white like the rays of the moon, with innumerable arms hanging on all sides, with nails serving the purposes of weapons, with a body hard to approach. He was slaying with his own personal weapon (the discus) as well as with other good ones, the hosts of the Daityas and Dānavas. 'It is certain that Hari, the god of the potent energy of Illusion, has fixed on this (novel) means of bringing about my death; but, of what avail will his endeavours be?' Thus speaking the foremost of the Asuras, armed with a bludgeon and giving forth a (terrific) roar, assaulted *Nrisingha*. Thereat even like an insect falling in fire, that Asura disappeared from sight owing to his having been encompassed by the effulgence of *Nrisingha*. There was nothing strange in this disappearance of the Asura, representing the principle of dullness, in Him whose splendour is the principle of goodness; for O wonderful! in times gone by He did drink in darkness. Then in his wrath, the potent Asura making towards *Nrisingha*, struck him with his club of mighty momentum. But like the son of Tarkhya (*i. e.* Garuda), catching a great serpent, the club-armed Diety (Gadādhara) caught hold of him with his bludgeon, who had been (in-

cessantly) striking against his person. Like a serpent that had escaped the clutches of the Garuda, he, slipping out of *Nrisingha's* grasp, began to make a display his prowess. O Bhārata! the immortals, who had been deprived of their abodes, now hidden behind the clouds, began to run down the ruler of the worlds, as worthless. Considering *Nrisingha* from whose clutches he had liberated himself to be afraid of his prowess, the mighty Asura, having been refreshed from his toils, grasped his sword and buckle, and again assaulted Him. Then finding him move up and down, with the velocity of a hawk following the motions of his sword and buckle, so as not to expose any of his weak points, the wonderous-powerful Hari with great rapidity again caught hold of him, at the same time giving forth a loud and shrill laughter, in consequence of the terrific sound of which, his eyes began to blink. Afflicted sore with the hold Nrisingha had on him, like a rat seized upon by a serpent, he made every effort to get out of his grasp. But Hari, conveyed him near the gate of his court-house; there placing him whose skin even the thunderbolt of Indra had not been able to scratch,—on His thighs, He, with His nails, rent open his body as if in sport like unto Garuda, tearing a poisonous snake. Then on account of His wrath, His terrible eyes were hard to gaze at; He licked with His tongue the ends of His expanded mouth; His countenance and manes were rendered crimson being drenched with drops of blood; He wore as a garland the entrails of the Daitya. Thereupon He resembled a lion that had slain an elephant. Then having left him off, whose lotus-like heart he had rooted out with His nails, He slew by means of His hands furnished with nails capable of serving the purposes of weapons, all the servants and followers of that lord of unconquerable hosts, who had taken up arms against Him. The rain clouds shaken by (a touch of) His braided locks, began to scatter away. The splendour of the planets was eclipsed on ac-

count of his having looked towards them. Struck with his breath the oceans were greatly agitated. Terrified on having heard His roar, the elephants guarding over the cardinal quarters of heaven, began to wail aloud. The celestial regions pushed by clouds thrown off by His knotted locks flew higher and higher. The earth, afflicted sore underneath the heaviness of his feet, was shaken off from its foundation. Mountains were uprooted by His velocity. By His effulgence the firmament and the cardinal quarters were shorn of their splendour. Nobody was able to approach the Lord for the purpose of serving Him ; finding none who could be a match for Him in battle and displaying his concentrated radiance, He seated Himself in the midst of the assembly on the beautiful throne ; for even then His countenance continued to be dreadful and He retained His wrath. The foremost of the Daityas—who was unbearable like the brain fever of the three worlds—being slain in battle by Hari, the countenances of the wives of the celestial, bloomed forth with excessive delight. They also poured showers of flowers upon Him. Then the concavity of the firmament was thronged with the numerous conveyances of the celestials desirous of seeing Him (*Nrisingha*). Thereafter they played upon kettle-drums and tabors and the foremost among the Gandharvas sang and their wives danced. And then O son, resorting to that assembly, the celestials, Brahmā, Indra, Girisha, and others, the sages, the ancestral spirits, Siddhas, Vidyādharas the huge serpents, the Manus, the Prajāpatis (lords of people) Gandharvas, Apsarās, Chāranas, Yakshas, Kimpurushas, Vetālas accompanied by the Kinnaras, and all the attendants of Vishnu,headed by Sananda and Kunanda,placed their folded palms on their heads and thus severally hymned near the place where the Lord sat with his flashing radiance.

THE AUSPICIOUS BRAHMA said:—I bow down unto the endless Being whose abilities are infinite, whose might is

marvellous. Salutation unto Him of holy deeds; unto that One of undeteriorating self, who, in his sport, by the instrumentality of the Principles, executeth the creation, the preservation and the destruction of the Universe.

THE AUSPICIOUS RUDRA said:—The expiration of a *Yuga* is the (meet) season for Thy wrath. This puny Asura lies slain. O thou affectionate towards Thy worshippers! protect Thy son, Thy devotee, who has sought refuge unto Thyself.

THE AUSPICIOUS INDRA said:—O excellent one! the portions, of a (sacrifice) allotted to us, have been recovered (from the Daityas) by thy protecting self. The lotuses of our hearts, which are thine abode, and which till now, were seized by (a fear of) the Daityas, have been caused to bloom forth by thyself. O Lord! our prosperity which has been devoured (put an end to) by Kāla, is indeed inconsiderable! O Narasingha! to them who are allowed to serve thyself, not to speak of other things, even final beatitude is not of much consideration.

THE AUSPICIOUS SAGES said;—O primæval Purusha! that excellent religious mortification, which is the same as thy own energy, by virtue of which thou didst create this Universe permeated with thyself, and about which thou didst speak unto us, was all but destroyed (by the prowess of the Daityas). O preserver of thy votaries! Thou hast this day re-established the religious mortification by means of that body of thine, which thou hast assumed for its preservation.

THE AUSPICIOUS ANCESTRAL SPIRITS said:—By (sheer) force he (Hiranyakaçipu) used to eat the oblations offered unto us by our sons; he used to drink the libations of water and the sesamum seed offered by them when they performed ablutions at the places of pilgrimage. Salutation unto that Nrisingha, the protector of all righteousness, who hath recovered these oblations and libations from the cavity of his abdomen, whose body has been rent open by His nails.

THE AUSPICIOUS SIDDHAS said :—By virtue of his prowess begot of his *Yoga* and rigid austerities, that impious one, snatched from us our *Sidhis* to which we have attained in consequence of our success in *Yoga*. O Nrisingha! we salute thee with our heads for thou hast sundered with thy nails that Daitya who was full of the pride of his various achievements,

THE VIDYADHARAS said :—That ignorant one, elated with his prowess and energy, by force withdrew from us the learning we acquired by our individual capabilities. We eternally bow down unto that kind-hearted Nrisingha, who hath slain this Daitya in battle even as a beast.

THE AUSPICIOUS SERPENTS said :—Salutation unto thee who hast afforded delight unto our wives by tearing open the breast of that sinful one who wrested the gems of our hoods and our beautiful wives from us.

THE AUSPICICIOUS MANUS said :—O Lord! we are the Manus, the executors of thy commandments. Our performance, of the rites pertaining to our sect and mode of existence, was hindered by this son of Diti. This crooked one has been completely annihilated by thyself. O Lord! what shall we do unto thee? command thy servants.

THE AUSPICIOUS LORDS OF PEOPLE said :—O supreme Lord! we the lords of thy creation, are thine; we are created by thee. Here lies he with his heart rent (by thee), by whom prohibited to do so we did not create people for a long while. O thou whose semblance is all goodness! this thine incarnation is surely auspicious unto the worlds.

THE AUSPICIOUS GANDHARVAS said :—O lord! we are thy dancers; we sing and dance. That one, who by dint of his prowess, might and energy exacted (to himself) our services, is now reduced by thee to this condition. Can anybody treading on evil path, expect to reap good?

THE AUSPICIOUS CHARANAS said :—O Hari! thy lotus-feet are the means of emancipation from this world. We

have betaken to them as our shelter. O Lord! this Asura, who was a terror to the hearts of the pious, is slain.

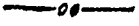
THE AUSPICIOUS YAKSHAS said:—By performing thy desirable deeds we have become chiefs among thy followers. By this son of Diti, we were made his carriers. O thou who puttest in order the twenty-four essences of things! O Narahari! coming to know the affliction of the people caused by him, thou hast reduced him to his five constituent elements.

THE AUSPICIOUS KIMPURUSHAS said:—We are the Kimpurushas (*i.e.*, despicable beings), but thou art the Lord and the illustrious Being. .This (Daitya evil wight) on whom the pious have uttered "fie" is now destroyed by thee.

THE AUSPICIOUS VAITALIKAS (CELESTIAL BARDS) said:—We used to obtain immense adoration by chanting thy unstained glory in assemblies and in places of sacrifices. O great Soul! this wicked wight, who appropriated this our adoration to himself, has now been put an end to, by thee, even as a malady.

THE AUSPICIOUS KINNARAS said:—O Lord! We are the Kinnaras, thine own followers. We were forced by the son of Diti to perform his command without any remuneration whatever. O Hari, that cruel tormentor is now destroyed by thee. O Lord, O Narasingha! be thou henceforth the source of our prosperity.

THE AUSPICIOUS ATTENDANTS OF VISHNU said:—O thou that givest shelter to ourselves! this day we have seen the wonderful figure,—partly human and partly celestial—thou hast assumed. This figure is the source of all auspiciousness of the worlds. O Lord! this Daitya who had been the executor of thy commands was cursed by the Vipras. This destruction, of him by thee, we take to be an outcome of favor.



CHAPTER IX.

THE AUSPICIOUS NARADA said :—Thus the celestials and other heavenly beings headed by Brahmā and Rudra, were unable to get near him, as he was hard of being approached to, on account of his having been possessed with rage. Even the goddess of prosperity herself, was sent by the gods (to approach him). But seeing that wonderful unseen and unheard of figure she also was seized with terror and could not get near him. Thereupon Brahmā sent Prahlāda who was standing near him saying unto him, "O son! approach and propitiate the Lord who hath waxed wrath on thine own father.' "Then be it so," so speaking, O king! that lad, the illustrious devotee of the great One, calmly approached Him, and with his hands folded, bowed down unto Him prostrating his body on the pavement. Finding the boy fallen at the root of his feet, the Lord was filled with a kindly feeling; then raising this child who is capable of dismissing the terror of those whose hearts are afraid of the most piosonous serpent, the Destroyer (Kāla), He placed His lotus-like hands on his head. By a touch of His hands he became purged of all inauspiciousness and instantly the knowledge of the Supreme Brahma was revealed unto him. Contented, he held, on his breast, the lotus feet of the Deity. The hair of his body stood erect; his heart became drenched with a stream of affection; and his eyes overflowed with tears. Then fixing his eyes and heart on Him (the Lord) and with due concentration and singleness of purpose he praised Hari in words that were indistinct on account of his great devotion.

THE AUSPICIOUS PRAHLADA said :—The celestials headed by Brahmā, the sages and the Siddhas whose understanding

is solely pervaded by the Principle of Goodness were unable to propitiate the Lord by means of their stream of eloquence and their very many qualities. How can Hari then be pleased with myself who belong to the inquitous race of the Asuras? I consider riches, noble lineage, personal beauty, rigid mortification, a knowledge of the Shastras, the keenness of the senses, amiability of person, courage, might, diligence, prudence and Yoga, of no avail, in the adoration of the Supreme Male Being; for indeed that almighty Lord was satisfied with the leader of the elephant-herd on account of his great reverence (towards Him). I consider even a *Sapacha* (one who cooks and eats dog's meat, a Chandāla) who hath dedicated his mind, his deeds, his riches, his life to the Lord to be worthier than that Vipra who though possessing the above mentioned twelve qualifications, is disinclined to worship the lotus-like feet of the lotus-navelled Deity. The former sanctifies his race, whilst, the latter of immense pride, cannot do so. Enriched with his own profits the great Lord does not accept honour from this ignorant one with a view to promote his own interests. But he does so, out of kindness towards them. The honour which a person offers unto the illustrious Deity, redounds on them, even as the decorations of one's countenance goes to enhance the beauty of its image reflected on a mirror. Therefore though despicable by birth, and dismissing my fear I shall delineate the glories of the Lord with all my soul and to the best of my knowledge. By a recital of the glory of the Lord, even a person, who in consequence of his own illusion has entered into this earth, and has accepted the woes of this life, is purified. O Lord! all these terrified Deities, Brahmā, and others, all the executors of thine edicts, whose semblance is the principle of goodness, are not like unto ourselves, (for they attach themselves unto thee out of reverence, whilst we do so out of enmity). For the good and pros-

perity of this Universe, as also for thine own enjoyment, thou engagest in these sports manifesting thyself in beautiful incarnation. Therefore renounce thy wrath now that Asura is slain by thee. Even a pious man is delighted at the destruction of a serpent or a scorpion. The worlds have attained tranquility. They are now waiting to see the subsidence of thy wrath. O Nrisingha! all men will recollect this form of thine, in order to drive away their fears. I am afraid of thee who art even now bearing a dreadful countenance and a tongue, eyes (lustrous) like the sun, fierce frown and a terrible set of teeth; of thee whose garland consists of entrails, whose manes are reddened with blood, whose ears are erect like a spear, and whose roar hath struck terror into the hearts of the elephants guarding the cardinal quarters; of thee who hast slain thine enemy with the ends of thy nails. But, O thou, that art affectionate towards the helpless! I am afraid of the terrible and insufferable woe that is met with (when beings are whirled) on the wheel of his existence? Bound fast by my actions I have been thrown by them, in the midst of ferocious creatures. O holiest of holies! when shalt thou, propitiated, recall me unto the roots of thy feet, which are the shelter and the (cause of) emancipation of beings. In all my different states of existence I have been burning with the fire of grief originating out of my separation from friends and from meeting with foes; the remedy of misery is misery. Therefore, O infinite lord! I am incessantly wandering, conscious of an individuality in the body, &c.; instruct me in the *Yoga* that lays down the rules of serving thee. O Nrisingha! becoming thy servant, I shall soon tide over the miseries that are difficult of being done so, by recounting the history, which had been sung before by Virinchi, of marvellous deeds of thine, who art the friend, beloved and the highest Deity. I shall then be set free from the influence of the passions and shall live in company of the wise whose

only abode is thy two feet. In this world the remedy, prescribed against the misery of one afflicted with it, does not prove efficacious in the case of corporeal beings who are forsaken by thee, even as parents cannot sometimes afford shelter to their son, even as physic cannot sometimes check a malady and even as a boat cannot help one that is sinking down into the sea. O Lord! whatever all other differently characterised agents, superior or inferior—sent by whatsoever instrumentality, in whatsoever substratum, from whatsoever cause, in whatsoever time, for whatsoever reason, in whatsoever connection, from whatsoever source, for whatsoever thing, and by whatsoever means, create or uncreate, are all indentified with thyself. Through a favourable look from the Primary Male Being, the energy of Illusion, having her principles agitated by time, creates the mind, which is permeated with actions dictated by the Vedas and countenanced by custom, and which is controlled with difficulty. The energy of infatuation hath given unto this mind the sixteen evolutions (for her own enjoyment). O unborn one! independent of Thee who can lord over his mind, which is the same as this wheel of existence? O Lord! Thou art that Purusha who by thy power of perception hast eternally conquered the attributes of the understanding. Thou art Kăla (Time), Thou hast completely brought under thy control the energy of causes and effects. O Almighty Deity! take me unto thy proximity, who, thrown by infatuation, underneath the wheel consisting of the sixteen different evolutions, am even now being crushed under it and (so) who have met with a dire disaster. I have come to know the real nature of the term of life, the prosperity and the glory of all the rulers of the people, that dwell in heaven, which (glory &c.) is coveted by men of this world. Forsooth, these (prosperity &c.) were destroyed even by a contraction of the brows of my father, which were distorted on account of a wrathful laughter. But

even that father of mine has been slain by thee. Therefore I, who know the result of the enjoyments of corporeal beings, am not desirous of having longivity, prosperity and wealth and even the pleasures and privileges of Virinchi which contribute to the gratification of the senses. Neither do I wish to possess the *Siddhis* which are capable of being destroyed by thee of immense prowess, whose self is time. Convey me beside thine own servants. Enjoyments, which is pleasant to hear of even as the phenomenon of mirage (which has no actual existence) are to be found no where. Where is to be found this body the hot bed of innumerable maladies? That people, knowing their true nature, do not tire of them, is owing to the fact that they exert themselves to satiate, their desires by the very touch of enjoyment obtained with difficulty even as one tries to extinguish fire by pouring honey on it. O Lord, where am I born out of the Principle of energy in the race of the Asuras, in whom the Principle of Dullnesss predominates and where lieth thy grace? (What a great gulf intervenes them both). Out of that grace, thou hast, granted me the favor of placing on my head thy lotus-like hand which thou didst never grant even to Brahmā, or Bhava (Siva) or to Ramā herself. Thou hast not, like the lower animals, got in thyself a sense of distinction between the superior and inferior for thou art the soul and the friend of this universe. Even as the favors, bestowed on people by the Heavenly Tree (Kalpa), are regulated in proportion to their services rendered unto it, so the measure of thy grace unto beings is regulated by the services they offer to thee and not by the superiority or inferiority of the servitors. How can I refrain from worshipping thy servants, knowing that I had been saved by the divine sage Nārada, taking me for his own, while I was falling into the pit containing a serpent identical with birth, along with those who had in consequence of their successive desires, fallen into it. O infinite one! I consider the death of my father and the

protection of my life, (by thee) to be thy means of verifying the truth of the words of the sage, thy own servant. For my father, bent on perpetrating an impious deed, grasping his sword, had said to me! "Let that lord, who is other than myself, save thee, while I sever thy head." Thy single self is manifest in this universe; for thou stayeth in the beginning, the middle, and the end of it, creating, by the own illusive energy, this universe which is the product of the Principles. Thou art manifest in it and art contained in it, as its protector and destroyer. O Lord! thou art identified with this universe of causes and effects. Again, thou art away from it. The sense of distinction between, this is mine and this is another's, is an empty delusion of the mind. As the tree develops itself from the seed sown on the earth, as also the seed is but a minute portion of the tree, so the creation, manifestation, preservation and destruction of this universe are emanations from thee. Placing, by thine own agency, this universe inside thy own self, thou liest on the inundatory floods, inactive and absorbed in self enjoyment. Thine eyes are shut in *Yoga*. Thou hast drunk in sleep by a revelation of thy self. Thou stayeth in the subtle fourth state (of the soul's existence). Therefore, neither Dullness nor the object of perception can associate themselves with thee. This universe which was hidden in thyself, is thy form. O Lord, thou art that Purusha, who by thy power of perception hast eternally conquered the attributes of the undergrown energy of Time, who hast given unto Prakriti its attribute,—principles of Goodness, Energy and Dullness. At the break of thy self-concentration while thou didst lay on the bed consisting of the Great serpent Ananta, in the inundatory floods, out of thy navel sprang forth a large lotus, which was a particle of thyself. Out of this lotus originated this universe, even as a *Ficus Indica* develops itself from a small seed. Born out of that lotus, Brahmā did not see any thing except it. Merged, for hundred years, in the

floods, and absorbed in the contemplation of outward objects, he did not even perceive thyself, the material cause of this universe, though thou remained pervading him. For when the sprout shoots up the seed is no longer seen. Greatly astonished the Self-create one performed, under the shelter of that lotus, rigid austerities, which in proper time had the effect of purifying his heart. Thereupon O lord! he perceived thee pervading his own self composed of the elements, senses, and desires, even as the little flavour contained in the earth. Then finding thee—Mahāpurusha—furnished with a thousand countenances, a thousand feet, a thousand heads, a thousand hands, a thousand noses, a thousand mouths, a thousand ears, and a thousand eyes, and decorated with various ornaments and weapons, and composed of all Illusion, and thy figure (feet &c.) consisting of the nether and other regions, Virinchi attained to ecstacy. Assuming a figure having the head of a horse, and (in that form) slaying the two wonderous powerful Daityas, known under the names of Madhu and Kaitaa whobh reviled the *Vedas*, thou didst give unto him (Brahmā) all the *Srutis*, as also the Principles of Dullness and Energy. The sages consider the principle of Goodness to be thy most beloved emblem. Thus incarnating thyself as a man, a beast, a sage, a deity and a fish, thou dost preserve the worlds, destroy their enemies, and O Mahāpurusha! protect the various systems of religion prevalent in the different *Yugas*. In the *Kaliyuga*, thou dost not incarnate thyself. Therefore, thou art styled *Triyuga*, for having incarnated thyself only in the first three of them. O Lord of Vaikuntha! my mind, stained with impiety, occupied with outward objects, uncontrollable, inflamed with desire, and overwhelmed with joy, grief, and fright, and the three kinds of affliction, does not find any delight in rehearsing thy deeds. So, wretched that I am how can I with such a mind contemplate thy essential nature? O thou that never lapsest my palate

ungratified, drags me to one direction, whilst my genital organ draws to a contrary one. So also my abdomen, my touch, my ears, my olifactory and ever-moving vital organs are drawing me to different directions. On the other hand, my organs of actions are annoying me even as rival wives often do the master of the house. Thus seeing this ignorant one, fallen in consequence of his own acts, into the Vaitarani of this mundane existence, frightened with the terror of birth, death and living through other's agency, and full of notions of enmity and friendship, regarding those that are related to him and those that are not so, alas! alas! O thou that walkest on the other side (of this Vaitarani)! protect him now by helping him to tide over this. O Great one! what slightest effort of thine will be necessary to save this universe, who art its preceptor and the cause of its creation, preservation and destruction. O friend of the distressed! thou showest grace even unto the ignorant. As we are serving thy beloved ones, we need no effort of thine to save us. Having my mind absorbed in the ambrosia, like unto the rehearsal of thy prowess, I am not afraid of this Vaitarani that is difficult to cross over. But I am sorry for those ignorant beings, who, declining (the employment of) this ambrosia are labouring under the burthen of maintaining their kinsmen, with a hope of securing pleasures of the senses, which (again) are (nothing but) unreal. O divine one! generally sages, desirous of emancipation, curbing their speech, wander in the solitary woods, neglecting the interests of others. But leaving these poor sons of Asuras behind, alone I do not long for the final beatitude. Neither do I see any other refuge, than thine ownself, of this deluded world. Verily, O lord! habitation and other enjoyments of the household life, are trifling. Like the scratching of the hands, they are fraught with a cycle of misery. The lascivious, though afflicted with various miseries, are never satiated with these

enjoyments; only a sober person can repress his desires, even as one can bear with the scratching of his hands. O excellent Purusha! the restraining of one's speech, vows, *Srutas*, rigid austrities, study, the analysis of one's own action, life in solitude, silent prayer and self communion, are the means of attaining emancipation and generally become the sources of sustenance of people of unsubdued passion. Sometimes they also are the means of livelihood of the imperious, and sometimes not. Like a seed and the sprout developed from it, cause and consequence are thy form revealed in the Vedas. Thou hast no other form, for verily thou art formless, only the self-concentrated, with the help of their devotional mode of worship, find thee contained in both of these (cause and consequence) even as fire is contained in fuel. Thou dost not reside in any thing else. Thou art air, fire and earth, the sky, water, the fine essences the vital breaths, the senses, heart, mind and consciousness. Thou art everything. Thou art perceiveable by the senses and thou art beyond the range of perception. O Great one! there is nothing discovered by the mind or speech that is distinct from thyself. Neither the principles nor those (the deities presiding over them) possessed of these, neither initial consciousness (*Mahat*) &c., nor the mind and others, together with the celestials and mortals having both beginning and end, can O thou of excellent glory! comprehend thy real nature. Therefore the wise, after (careful) deliberation give up reading (and worship thee with single-minded contemplation). O most worshipful one! the act of bowing down, regulation of acts unto thee, prayer, adoration, recollection of thy feet, and an audition of thy glorious deeds; except by the help of these six modes of serving thee, how can a man conceive reverence towards thee who art attainable only by the excellent devotees?

THE AUSPICIOUS NARADA said:—When his attributes had been thus reverentially recounted by his devotee, that one

transcending the principles, being appeased and restraining his anger, addressed the noble Prahlāda in the following manner.

THE AUSPICIOUS ALMIGHTY LORD said :—O gentle Prahlāda! good betide thee. Thou excellent among the Asuras! I am pleased with thyself. Ask any boon of thy choice? I am He, who bestows their desires on men. O long-lived one! he, who cannot please me, can hardly have a sight of myself. But when one has seen me, he ought not to be sorry any longer. O excellent one! wise and pious people, desirous of their own good, by all means, propitiate me—the lord of all blessings.

THE AUSPICIOUS NARADA continued :—Thus though tempted by very many boons capable of exciting the temptation of all men, the best of the Asuras desired none of them for he was attached to the great one with a singleness of purpose.

CHAPTER X.

THE AUSPICIOUS NARADA continued :—That boy Prahlāda, considering these (boons) as hindrances to the practice of the devotional mode of adoration, was surprised and said unto Hrishikesha.

THE AUSPICIOUS PRAHLADA said :—Do thou not tempt me—addicted by nature to desires,—with these boons, afraid of their influence and disregarding all worldly objects, I have taken refuge in thee, desirous of securing final beatitude. O Lord! (meseems) intending to test the

qualities of thy servant, thou dost send thy devotee to desires, that are the cause of this worldly existence, and are capable of fastening the heart to it even like a knot. It cannot be otherwise; for thou art merciful, and the preceptor of all the regions. Those who expect to obtain worldly happiness from thee, are not thy servants, but are traders (thirsting for gain). He that hopes to secure personal prosperity at the expense of his master, cannot be said to be a true servant. Neither is he a true master who, in order to play the lord to his servant, pays him in money. I am thy servant, cherishing no desire. Thou art my master, having no deceitful motive. Unlike other masters and servants, we have nothing to do with desire (on my part) and deceit (on thy part). O foremost of those that bestow boons! if thou art greatly bent on conferring my cherished boon, then O Lord! I ask of thee, the boon of complete irradication of my desire. With the awakening of desire (in the heart) the senses, the mind, the vital principles, the body, righteousness, firmness, understanding, bashfulness, prosperity, energy, memory and truthfulness, are all done away with. When a man renounces his desires located in his heart, O thou of eyes like lotus-leaves! then and then only he becomes worthy of attaining prosperity like unto thine own. Om! Salutation unto thee, the high-souled and almighty Purusha. Salutation unto Hari, the wonderful Lion, unto Brahman and the Supreme Soul.

THE AUSPICIOUS ALMIGHTY ONE said:—Single-minded devotees of me, like thyself, do not pray for any benefit for this or for the existence to come. Yet do thou enjoy these luxuries of the lords of the Daityas, for one Manwantara only. Drinking my beloved accounts, conceiving my single self—present in all other things,—to be within thyself and resigning thy acts to me by means of thy devotion, do thou adore me, the Lord and the presiding Deity of all sacrifices. Enjoying thy merit acquired in a previous

state of existence, shaking off thy sins by practising pious deeds, renouncing this body in the course of time and spreading a pure renown, that shall be sung in Heaven, thou shalt attain unto me, liberated from all bondages. Whatsoever person remembering myself, thyself, and my behaviour, shall recite this prayer even now chanted by thee, he shall be in due time set free from the bonds of action.

THE AUSPICIOUS PRAHLADA said:—From thee, O Great Lord, inclined to confer boons on me, I ask this one, that my father,—who ignorant of thy divine energy and not knowing thy true nature reviled thee, who with a heart pierced with wrath, had viewed thee, the Lord and preceptor of all the regions, in a false light as the slayer of his brother and who had persecuted me, thy devotee,—be purified of all his fearful sins that are difficult to cross over. But, O thou kind to the indigent! he is already purified, in consequence of one single glance from thee.

THE AUSPICIOUS ALMIGHTY ONE said:—O sinless one! thy father, with one and twenty generations upwards, has been purified; since indeed, O pious one! thou, the purifier of thy race, hast been born in his family. Wherever my votaries, peaceful, impartial, pious and of good behaviour are present, there people are purified, even if they be vile like the Kikatas. O foremost of the Daityas! in this world, those people become devoted unto me, who do not by any means harm any one among the various beings, high and low, of my creation, who on account of cherishing reverence towards me, have been exempted from all desires, and who are thy followers. Verily thou art examplary among all my devotees.

Do thou now perform the obsequies of thy father—completely purified—which it is the duty of a son to perform. O excellent one! thy father, to whom has been born a good child, shall attain to the best state of existence in conse-

quence of his having come into contact with my person. Occupy the place of thy father. And without transgressing what had been prescribed by the reciters of the Vedas, and concentrating thy mind on me, and being devoted unto me, O son! do thou begin the performance of actions.

THE AUSPICIOUS NARADA said:—O king! Prahlāda initiated into their preliminaries by the twice-born ones, performed as he had been told by the Great one, the obsequious rites for the benefit of his father's spirit. Then Brahmā, surrounded by the celestials and others, seeing Hari's countenance reflecting grace, and praising Him, who hath assumed a form half man and half lion, in pure accents said.

THE AUSPICIOUS BRAHMA said:—O god of gods! O Superintendent of all the regions! O protector of created beings! O First-born one! fortunately for us, this sinful Asura, the tormentor of the worlds is now slain by thyself. This one, arrogant in consequence of his having obtained a boon from me, was not to be killed by any being of my creation. Elated with his asceticism, Yoga, and prowess he annihilated all righteousness. It is fortunate, that his son, this pious and reverential boy, has been saved from death; it is fortunate also that this boy has completely attained to thee now. O Lord! whoever shall contemplate on thee O Supreme Soul! this form of thine shall protect him from all dangers and from the destructive God of death.

THE AUSPICIOUS ALMIGHTY ONE said:—O creator! O lotus-sprung one! it behoveth thee not to confer boons on the cruel-natured Asuras like unto offering milk unto the serpents.

THE AUSPICIOUS NARADA said:—O king! thus having spoken, the Almighty Lord disappeared thence, worshipped by Brahmā and unperceived by other beings. Then Prahlāda, adoring Brahmā, Prajāpati Maheshwara and other deities, who are portions of the Great Lord, saluted them with his

head bent down. Then the lotus-throned deity together with Kāvya and other sages, installed Prahlāda as the lord of the Daityas and Dānavas. Then the celestials headed by Brahmā, greeting him, bestowed their choicest blessings on him. Then, O king! worshipped by Prahlāda they went away to their respective abodes.

Thus were the two retainers of Vishnu, born as the sons of Diti. They were slain by Hari who was always present in their thoughts and who behaved towards them as an enemy. In consequence of a curse from the Brāhmanas, they were again born as Rakshas and were known under the names of Kumvakarna and Rāvana of ten heads. They were killed by Rāma's prowess. When they lay with their breasts torn open with the arrows of Rāma in battle, their souls, as in a previous existence, left their bodies contemplating on Rāma. Then again they were born as Sisupāla and Krusaja (Dantavakra). Out of bitterest enmity towards Hari, they attained unto him even before thy very eyes. Like a cockroach attaining to the nature of the large black bee, kings inimical to Krishna, attaining to his nature by meditation on their sins (sprung out of their enmity towards Krishna), renounced their corporeal frames. Chaidya and other kings by means of an undistinguishing and unshaken reverence towards the Great One and by a meditation on Hari attained homogeniety with Him. I have related unto thee everything regarding the question thou didst put to me, as also everything regarding the attainment of homogeniety with Hari by inimical people headed by the son of Damaghosh. This is the holy history of the incarnation of the high-souled Krishna, the lord of Brahmanya: and in it is described the death of the two progenitors of the Daityas race. In this history is also described in detail the character of the great devotee Prahlāda, his reverence, his knowledge, his want of attachment to mundane objects, the real nature and an account of the deeds and glories of Hari, the Lord of

creation, preservation and destruction, the great reversion of places of the celestials and Asuras in the course of time, the Bhāgavata religion by means of which the great One is realised, and spiritual knowledge to all its extent. Whoever reverentially recites, after having listened to it attentively, this holy history fraught with (a description of) the prowess of Vishnu, is liberated from the bonds of actions. Whoever attentively peruses this account of the sport of the Primary Purusha in the form of a lion, and also of the slaughter of the lord and learders of the Daitya host, and whoever listens to the recital of the holy glory of this son of the Daityas, the foremost among the pious, reaches those regions (of Vaikuntha) where there is naught to fear. Surely in this world ye are immensely fortunate, in as much as the sages, that sanctify the worlds, come to and go away from ye, and also the Supreme Brahma himself disguised in human shape resideth in your abodes. This Krishna is the Brahma, who is identified with the perception of the ecstacy of eternal emancipation which is sought by the illustrious sages. This great one is your beloved, friend, maternal cousin, soul, preceptor, executor of your commands, and worthy of your adoration. Even Bhava (Siva) and the lotus-sprung deity himself, have not been able, with the help of their intellects, to describe His semblance, after having attributed reality unto it. May that Lord of devotees be propitious unto us, being worshipped with our reverence, self-control, and abstinence from speech. O king! in days gone by, this Almighty One re-established the glory of the god Rudra, which had been destroyed by Māyā of endless delusive powers.

THE KING said :—In which of his acts did Māyā destroy the glory of the God, the Lord of the worlds? And how did Krishna help in its subsequent thrift! Describe unto us all thou knowest about this matter.

THE AUSPICIOUS NARADA said :—The Asuras vanquished in battle by the celestials surcharged with (the energy of)

Krishna, sought shelter in Māyā, the supreme preceptor of the conjurers. Creating three fortresses consisting of gold, silver, and iron respectively, that powerful being handed them over to the Asuras.

All their egresses and ingresses were concealed from the sight of the enemies. No body could conceive the quantity of household necessaries contained inside these forts. O king! hidden inside and under the shelter of the forts, and keeping alive their former enmity, the leaders of the Asura hosts, began to destroy the three worlds. Thereupon the worlds with their guardian deities, approached the Lord (Siva) and bowing down unto him said:—'O Lord! save us, thine own people from being destroyed by the Asuras residing in the three fortresses'. The Almighty Lord, out of kindness towards the celestials said unto them, 'Be not afraid!' Then placing on his bow-string an arrow inspired with religious aphorisms, he let it go directing it towards the forts. Out of that one arrow, issued forth other arrows having the blaze of fire like unto the innumerable rays emanting from the solar disc. In consequence of being covered with these arrows, the heavenly orbs were lost to sight. Pierced with these arrows the garrison, deprived of life, began to drop down. The potent Māyā versed in Yoga, fetching them, threw them in an well containing nectar. Soaked in the nectarian fluid, they came out with their limbs as hard as thunder-bolt, and surcharged with great energy like unto the fire of lightning that cleaveth the clouds open. Then seeing the god whose emblem is the bull, thawarted in his resolution and absent-minded, the almighty Vishnu decided upon the following course of action. Then Brahmā assumed the form of a calf and Vishnu himself, that of its dam. At noon they entered into the three frotresses and there drank off all the nectarian juice contained in the wells. Although the Asuras saw them in the act, being infatuated they did not prevent them. Seeing this and remembering the course of Destiny, that illustrious

ascetic Hari, ever untouched by grief, smilingly said unto the afflicted protectors of the nectarian juice. 'Neither a deity, nor an Asura, nor a man nor any other being, is capable of thwarting what has been fixed by fate regarding one's own self or others or regarding both.' Then by means of his own energy, piety, knowledge, prosperity, asceticism, learning, ceremonial observances, and his renunciation, he created a chariot, a charioter, a banner, horses, a bow, an armour, arrows and other implements of battle for the use of Sambhu. Thereupon clad in the coat of mail and ascending the car Sambhu grasped the bow and the arrows. Then O king! during noontide, the Lord Hara placing arrows on his bow-string, in a moment burnt down the three impregnable forts with these shafts of his. Thereupon kettle-drums were sounded in the heavens swarming with hundreds of chariots. Divine sages, anscestral spirits, and lords of Siddhas, crying out 'Victory! victory unto thee' poured showers of blossoms on him. The Gandharvas, greatly delighted began to sing, and the Apsarās began to dance. O king! thus burning down these three forts, the Lord, the destroyer of the forts, repaired to his own residence praised by the deities headed by Brahmā. Such is the work of Hari. He immitates thus, by his power of illusion, his human forms. The prowess of the preceptor of the worlds, that exalted one, is sanctifying to the worlds and is sung by the sages. I have spoken all this to you,—what else should I tell you next?

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CHAPTER XI.

THE AUSPICIOUS SUKA said:—Having heard an account of the character,—that is alluded to with reverence in assemblies of the pious—of the Lord of the Daityas, that foremost of illustrious beings whose hearts are engrossed in Krishna king Yudhisthira became very much delighted; and again questioned the son of the self-create divinity in the following manner.

THE AUSPICIOUS YUDHISTHIRA said:—O potent sage! I desire to hear from thee, an account of the eternal religion together with the rites and ceremonies that ought to be observed by the different sects in their different modes of existence; for from (an audition of) it a person attains to knowledge. Thou art the son of the highest divinity, the Lord of the people (Brahmā). O Brahman! by means of thy concentration, asceticism and Yoga, thou hast secured in thy favor the opinion of the other sons of Brahmā. Those regenerate ones, who are kind-hearted, pious and peaceful like thyself and who are devoted to Nārāyana, are acquainted with the highest and most mysterious forms of religion; but others are not so.

THE AUSPICIOUS NARADA said:—Saluting the unborn almighty One, the bridge of virtue of people, I shall relate the eternal religion, which I have heard from the lips of Nārāyana. That Lord incarnating himself by his parts in Dākhyāni is even now duly engaged in the performance of religious austerities for the welfare of the worlds, in the asylum of Vadarikā. O king! the almighty lord Hari is identified with all the Vedas, and is the memory of those persons who are versed in them, and the proof of that religion in which the soul finds solace. Truthfulness, mercy,

asceticism, purification, forgiveness, the power of discriminating between propriety and impropriety, control over the mind, subjugation of the senses, harmlessness, the observation of Brahmacharyya, charity, muttering of inaudible prayers, simplicity, contentment, service of those with similar attitude unto all, total refrainment from vile deeds, inspection of the fruitless actions of men, silence, introspection, an equitable distribution of eatables and other things among beings, identification of other men with one's own self and the act of looking upon them as divinities and O Pāndava! an audition and recital of the name of Vishnu, remembrance of Him who is the refuge of the illustrious ones, service unto Him, His adoration, offering of salutations unto Him, servitude of Him, friendship towards Him, and dedication of one's own self unto Him,—these have been asserted to be the greatest of virtues, the common property of all human beings. O king! the religion that beareth all these thirty features can afford solace unto every soul.

Those persons are called the regenerate ones with whom the purifactory rites ever remain in tact, and who have been so denominated by the unborn divinity (Brahmā). The celebration of sacrifices, study of the Vedas, charity, and performance of rites pertaining to their special mode of existence, are the duties of those twice-born ones who are pure by birth and behaviour. Or, reading and teaching, celebration of sacrifices on his own account and the conducting of them, charity and acceptance of gifts from others —these are the duties of a Vipra. Of these, teaching, the conducting of sacrifices and acceptance of gifts, are the means of his livelihood. The means of livelihood of a Kshatriya who protects his subjects, is by the realisation of taxes from them except the Vipras. The means of livelihood of a Vaisya is cultivation and trading; and his duty is submission to the Brāhmanas. The duty of a Sudra is his service

of the regenerate ones and his means of livelihood is by the same service of his master. Various occupation (cultivation, trade &c.), a modest acceptance of uncalled for objects, act of begging corn every day, and of gleaning ears of corn from the fields, and farm yards,—these are the four means of maintenance for the Brahmanas. Each of these means is worthier (of being resorted to),than the one preceding it. A man born in a lower order, should not, in the absence of danger, resort to a profession which is better than his own. But in times of danger, every one of every order except one belonging to the ruling order, may resort to any profession of any of the orders. A man may live either by *Rita* and *Amrita*, or by *Mrita* and *Pramita* or by *Satyamrita*, but he should never live by *Sarvithi*. By *Rita* is meant gleaning ears of corn from fields and market-places. *Amrita* means alms got without solicitation. *Mrita* means the act of begging. By *Pramita* is meant cultivation, and by *Satyamrita*, trading. *Savrithi* means servitude unto a person of a lower order. A vipra and one belonging to the ruling order should always shun the last-mentioned profession, as it is despised by all. Moreover a Vipra is unified with the Vedas, and one of the kingly order is identified with all the deities. Control over the mind, subjugation of the senses, austere penance, purification, contentment of heart, forgiveness, simplicity, knowledge, kindness, fervid devotion towards the Deity that never lapseth and veracity—these are the characteristic features of the Brāhmana. Valour, prowess, coolness, audacity, charity, self-control, forgiveness, truthfulness, condescension and devotion to the Brāhmanas—these are the characteristics of the Kshatriya class. The distinctive characteristics of the Vaisya, class are devotion towards the deities, preceptors and the Being that never lapseth, the sustentation of *Trivarga*, religiousness, unceasing activity and skillfulness, The characteristic features of the Sudra sect are, humility, purity, unaffected devotion towards masters, observance of

sacrifices unaccompanied by Vedic verses absence of thievishness, truthfulness, and preservation of the kine and the Vipras.

The duties of those women who consider their husbands nothing less than divinities, are service unto their husbands, compliance with their (husbands') wishes, a proper behaviour towards the friends of their husbands and an observance of the vows undertaken by their husbands. A chaste lady, adorning her person with ornaments, should in proper season, please her husband by sweeping and plastering the house, by decorating and incensing it, by keeping the household furniture always clean, by obeying the diverse desires of her husband, by humility, self-control, and truthful and pleasing speeches, and by affection towards her lord. Ever satisfied, and free from all covetousness, skillful, versed in all duty, speaking true and pleasing words, always attentive, pure and amiable, she should adore her husband who is, not morally fallen. That woman, who like the goddess of prosperity single-mindedly adores her husband considering him to be none other than Hari, enjoys the company of her lord (after death) in the regions of Hari, even like the goddess of prosperity enjoying the company of Hari himself.

The means of livelihood for the mixed and other degraded and despicable orders that are free from sin and thievish tendencies, are the professions that have been followed in their respective families by their forefathers. O king! persons versed in the Vedas assert that the system of religion, which in harmony with the temparament of the men born therein, prevails in every Yuga, is the best source of all welfare, in this and in the next world, for men of that Yuga. A person, performing his duties and following the special profession of his order, gradually attains to the nature of the Supreme Spirit and is set free from the bonds of actions. Just as a field that is continuously tilled looses all powers of fertility and cannot yield corn, and destroys the seed sown in it, so

our heart the receptacle of all desires, becomes satiated by an over-indulgence in them. O king! fire may be extinguished by a continuous pouring of clarified butter on it, but it flashes forth when the same thing is poured in drops. I have described to thee, the characteristics of a person emblematic of the order to which he belongs. But if thou seest one possessing characteristics different from those of his own order, then regard him as belonging to that order the characteristics of which he is seen to have.

CHAPTER XII.

THE AUSPICIOUS NARADA continued:—A Brahmachārin should live in the family of his spiritual guide; he should have a thorough control over his senses and should always perform what is beneficial to his preceptor. He should be as humble as a servant and should entertain an unshaken affection for his preceptor. In the morning and in the evening he should worship his preceptor, the fire (*i.e.*, the god of fire) the sun and others, foremost among the celestials. He should reiterate the name of the eternal Brahma and restrain his speech during both the twilights. Called upon by his spiritual guide to read the Vedas, he should go through them with perfect concentration of mind. In the beginning and at the end of his reading, he should salute his preceptor, by touching his (preceptor's) feet with his own head. He should wear the Mekhalā (the triple girdle worn by the first three castes at the time of their investiture with the sacred thread), the skin of the black antelope, garments, braided locks, and the sacred thread, and bear in his hands, the sacred staff, and the

Kamandalu, in accordance with the rules prescribed in the Vedas. He should always carry the sacred grass (Kuça) in his hands. In the morning and in the evening he should walk about begging. He should dedicate to his preceptor the things received as alms. He should with his preceptor's permission eat them; otherwise he should suffer starvation. Possessing a good character, temperate in his diet, always active, of a respectful turn of mind, and self-controlled, he should have only that much of intercourse with women and with people enslaved by them, which is indispensably necessary. Every Brahmachārin, except those who have married and settled down, should always avoid the company of damsels, for rank passions are capable of stealing the reason even of an ascetic. A youthful Brahmachārin should never have the combing of his hair, the annointing, smearing and washing of his body, performed by the young wives of his preceptor. For verily women are like fire and men resemble pots containing clarified butter. In secluded places even a father should shun the company of his own daughter. In other places he should remain with her so long as is necessary for the performance of some needful act. As long as the soul, considering the senses and the body to be hallucinations, cannot emancipate itself by a realisation of its own self, the sense of duality in man is not put down. In consequence of this sense of duality arises the perversity of the soul. O king! what I have described above is applicable not only to a Brahmachārin, but also to an ascetic and an initiated house-holder. A house-holder, holding sexual intercourse with his wife after her period of menstruation, is of service unto his preceptor. People, binding themselves by the great vow of *Brahmacharyya* should not paint their eyes with collyrium, smear their head with unguents and have their bodies shampooed by others. They should avoid decorating the walls of their rooms with pictures of women, taking any animal food or honey, wearing garlands and using

perfumes, ointments and ornaments. Thus having resided in the family of his preceptor, and there having studied the three Vedas with their branches, and penetrated into their meanings according to his individual capability, and then having presented, if he is at all capable of doing so, his preceptor with what is desired by him, and having received his (preceptor's) permission, a regenerate one should enter into a family life, or repair to the forest (to lead the life of an anchorite, or take to wandering, to lead the life of an itinerant beggar) or continue to live with his spiritual guide (to lead the life of a perpetual religious student). He should always look upon the Lord Adhokshaja together with the created beings that constitute his shelter, as permeating the Fires, his preceptor, and his soul, in the form of their respective regulator. Conducting himself in this way, a *Brahmachárin*, or an anchorite, or a sage, or a householder, learned in the knowledge that is worthy of being mastered, attains after death to the state of the Supreme Brahma.

Now I shall recount to thee, the duties of an anchorite; these duties are prescribed by the sages and by a due discharge of them, an anchorite may very soon secure for himself the posthumous state of the sages. He should not eat the product of cultivation, or any thing which though not the product of cultivation is prematurely ripened or any thing that is concocted with fire. But he should eat only what is ripened with the rays of the sun. In proper time of the day, he should prepare the *Charu* and cakes, with wild corn. When he would procure fresh eatables he should leave aside the stale ones. Only to preserve the sacred fires he should take shelter in a shouse, or a cottage or in the caverns of a mountain; otherwise he should bear up against (nocturnal) cold, wind, fire, the rains, and the rays of the sun. He should preserve the hair of his head as well as those growing on his body, and also his nails, and his beards; he should

not clean the dirt on his skin. He should wear knotted locks, and carry about him, the *Kamandalu*, the skin of the black antelope, the sacred staff, barks of trees, his garments and the fires. The anchorite should roam in the forests, performing rigid austerities, twelve years or eight years, or four years, or two years, or at least one year. But he should be careful, so that his understanding may not become perverted with the severity of the mortifications. When on account the decrepitude or disease he would be unable to discharge his duties, or to exert himself in the pursuit of knowledge, then he should put an end to his life by starvation. Then placing the fires on himself, and dispensing with the false notions indexed by such terms as "I" "Mine" &c., he should completely discompose his body into its constituent ingredients. That intelligent being should assign according to their respective origins the pores of his body to the sky, his breath to the wind, his vital warmth to fire, his semen, blood and rheum to water, and his remaining bones and flesh to earth. He should then consign his speech and his organ of speech, to Fire, his hands and handicraft to Indra, his feet and his power of locomotion, to Vishnu, his generative organ and his potency to the Lord of people, his anus and his excrescence to Death, his auditory organ and his audition of sounds to the cardinal quarters, and his tactual organ and his tactility to the Wind. He should, O king! delegate his visual organ and the objects of visual perception to the solar orb, his palate and his secretions to water, and his olfactory organ and his power of perceiving smell, to the earth; he should make over his mind and his desires to the moon, his understanding and the objects of the understanding to the Supreme Brahmā; he should resign his self-consciousness and his action to Rudra, for through the instrumentality of this Rudra the sense of distinction indexed by such terms as "I" "mine" &c is infused into man. He should merge his heart and his con-

sciousness in his soul and his mutable soul and the principles (goodness, dullness and energy) in the immutable Brahma. Then he should dissolve earth into water, water into heat, heat into the air, the air into the sky, the sky into the incomprehensible agency that conceives individuality, this (agency) into the primary principle, the primary principle into the nascent elements, and these into the Supreme soul. Then realising the soul as imperishable and as a flash of consciousness, and discarding the sense of duality, he should repose, like unto the fire that has burnt down the cinders.

CHAPTER XIII.

THE AUSPICIOUS NARADA went on :—A person capable of exerting himself in the persuit of knowledge should have recourse to the life of a mendicant. He should in that mode of existence retain his body only. If ever he would enter a village, he should stay there only one night. Ordinarily he should wander over this earth totally indifferent to its attachments. If he would ever wear cloth, it should be barely sufficient to cover his pudenda. In the absence of danger he should not resume things which he had once abandoned, except the sacred staff and other such emblems. Alone, he should wander as a mendicant. No where should he seek shelter. He should be always delighted in his own self. He should be peaceful and the friend of every being and he should consider Nārāyana as his best refuge. He should descry this universe in the undeteriorating Self which is other than causes and their consequences; and he should perceive also the Self, the Supreme Brahma, every where

in this universe of causes and consequences. During the mediate state between slumber and wakefulness, looking into the soul and realising its true nature, he should consider the bondage (in this world) and the emancipation (from it) as mere delusions and not reality. He should exult neither in the surety of the destruction of this body nor in the shortness of its duration. He should wait for the Supreme Kāla the producer as well as the destroyer of created beings. He should not devote himself to improper studies, and he should not try to ascertain his term of life with the help of astronomy and other such sciences. He should avoid debatable arguments and should not adhere to any party with solicitude. He should not compel anybody to become his pupil, or get by heart many books. He should not make the exposition of the scriptures his profession, or should not begin the erection of any monastery. Generally an observance of the prescribed duties of his order by an ascetic, does not go to secure religious merit for him; for he is high-souled, and self-subdued, and of an impartial disposition. When he will realise the best knowledge, he may continue the discharge of his duties or he may avoid their observance. He should keep the signs of his greatness hidden, and he should manifest them only when it would be necessary to serve his inevitable needs. Though blessed with the best of understandings, he should show himself as an insane boy; and though very intelligent he should behave as an idiot. He should act in compliance with the whims of the people around him. I shall relate to thee an ancient history illustrating this subject, in which is described the dialogue between Prahlāda and a sage engaged in the performance of the vow *A jgara*. Once upon a time, when wandering over the worlds, surrounded by several of his ministers, with the intention of acquainting himself with the knowledge of human kind. Prahlāda, the beloved of the Great One, saw a sage lying

on the surface of the earth, on the ridge of the Vindhyā hills near the banks of the river Kāveri. The pure effulgence of the body and limbs of this sage was screened by a coating of dust that had settled on his person. By his deeds, his appearance, his words and the emblems indicative of his order and mode of existence, none could recognise him, whether he was the self-same sage or not. The great devotee of the Almighty Lord at once recognised him; and saluting and duly adoring him, and touching his (sage's) feet with his head, and desirous of knowing the truth, he (Prahlāda) said: 'Thou dost carry a stout body like unto that of one performing physical exercise and enjoying the luxuries of life. The assiduous can amass wealth, the wealthy are bent on enjoyments; the bodies of people devoted to enjoyments become corpulent. This is the universal rule. But thou liest quite supine, and, O Brāhmana! it is sure that thou possessest no riches, the source of all enjoyments; so thou dost indulge in no luxuries; whence then is the corpulence of thy body? Do thou relate unto us the cause, if there is nothing improper in it for us to know. Thou art learned, accomplished, and clever, and a pleasing and versatile conversationist and art equally disposed to every thing. Seeing other beings exert themselves for actions, thou liest inert and effortless.'

THE AUSPICIOUS NARADA continued:—Thus questioned by the lord of the Daityas, and enslaved by his nectar-like speech, the illustrious sage struck with wonder replied saying:—

THE AUPICIOUS BRAHMANA said:—O foremost of the Asuras! thou art favoured by the illustrious personages; thou knowest by thy spiritual insight the consequences of the attachment to, and renouncement of, worldly objects. What is there unknown to that one, on account of whose fervid devotion there dwelleth in his heart the Almighty Lord Nārāyana dispelling his ignorance like unto the sun dispelling darkness?

Still, O king! I shall answer thy questions as best as I can; for, he who wants to purify himself should think it his duty to hold conversation with thyself. Goaded to the performance of actions by that desire which remains unsatiated even by the enjoyment of proper objects and which is repeatedly throwing us in this current of worldly existence, I was compelled to be born in various existences. Wandering at random, in consequence of my deeds, through various existences, I am born in this one, which may be turned (by our own exertions) either into a means for the attainment of Heaven and emancipation, or for the degradation into a lower state of existence, or for the regeneration in the present one. But even in this existence, seeing the frustration of the aims of a husband and wife performing actions for securing weal and banishing woe, I have betaken myself to the way leading to the discontinuance of worldly acts. Self-realisation is the highest felicity possible to man. This is brought about by a discontinuance of all worldly acts. Considering enjoyments to be fanciful creations of the mind, I am lying inactive. I enjoy only what is ordained by Fate for my enjoyment. Thus people—though free from a sense of duality—ignoring the means of their felicity that may be discovered in themselves, come by this dreary human existence replete with vicissitudes. The condition of a person seeking felicity in other quarters than his own self, resembles that of an ignorant being who, leaving aside water covered with acquatic herbs and mosses, runs for the purpose of getting it after a mirage. When a person forsaken by Destiny tries through the instrumentality of his body dependent on the same agency, to secure his happiness and to put away his misery, the deeds he performed in a previous existence prove abortive. Of what avail will hard-earned wealth and desirable objects be to that person who can not free himself from the three kinds of misery, in consequence of which his days become shortened? I see

the troubles of the rich who are covetuous and of unsubdued self. They can not enjoy sleep through fear; they are afraid of every body about them. A person possessed of life and riches always lives in fear of his sovereign, of a pilferer, of his enemies and relations, of birds and beasts, of his priest, of Time, and (lastly) of his own self. Therefore an intelligent person should renounce all desire for life and riches knowing these to be the causes of affliction, infatuation, fear, anger, attachment, unmanliness and troubles. In this world the bee and a huge serpent have become our principle preceptors. Meditating on their example we have learnt to be content and indifferent to worldly objects. I have been taught to renounce worldly objects by the bee. For, the enemies of a wealthy man after slaying him, rob him of his hard-earned wealth, even as men deprive the bees of their hard-collected honey. Free from all desires I am satisfied with what comes to me without my exerting for it. If nothing comes, I lie inactive like a huge and powerful serpent for many a day. Sometimes I live upon a small quantity of food, sometimes I eat much. Sometimes I take palatable food and sometimes distasteful dinner. Sometimes I indulge in rich and dainty dishes and sometimes I eat poor and stale food. Sometimes people out of reverence provide edibles for me, sometimes they disrespectfully, give meagre fare to me; sometimes I do justice to food even though I may have eaten once before. Sometimes during the day or at night I procure a small quantity of food. Sometimes I wear linen cloth, sometimes I robe myself in silk stuffs; sometimes I cover myself with antelope skins or with rags or with the bark of trees. Sometimes I cover myself with whatever I get. Thus of a contented heart, I use those things which I am destined to use or enjoy. Sometimes I lie on the bare earth or on leaves or grass or stones or ashes. Sometimes in compliance with the wishes of others I sleep inside a mansion on a (downy) bed stretched upon a (costly)

bed-stead. Sometimes bathed, annointed, clad in fine garments and wearing garlands and ornaments, I ride on chariots, elephants or horses. Sometimes again, O lord! I wander stark naked like unto an imp. Neither do I revile nor eulogise persons naturally perverse. I do pray for their welfare as well as for an unification of myself with the high-soueld Vishnu. Burn indecision as an offering on the fire of thy mental faculties that are imbued with a sense of distinction, and these latter on the fire of thy mind blinded with the delusion of wealth. Offer thy mind as an oblation to egoism and then burn egoism as an offering on the (fire of the) Energy of illusion. Then becoming truth-seeing and sagacious victimise this Energy of illusion to self-communion. Then liberated from the influence of passions, thou shalt repose engrossed in self-communion, and realising thy own self. Thus I have explained to thee, the ever-mysterious process of self-revelation. This process is thought to be distinct from the teachings of the Shāstras, and is seldom practised on the face of the world. Still I have described it to thee for thou art greatly devoted to the Great One.

THE AUSPICIOUS NARADA went on:—Thus the lord of the Asuras, hearing from the lips of the sage, an account of the duties of an ascetic of the highest order, was greatly obliged; then adoring the sage and with his permission repaired to his own residence.

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CHAPTER XIV.

THE AUSPICIOUS YUDHISTHIRA said:—O divine sage! relate to me, the mode of life by which a house-holder,

having his heart, like mine, fondly attached to his habitation, may without delay vindicate his denomination?

THE AUSPICIOUS NARADA said:—O monarch! a person dwelling in a house should perform acts suitable (to his mode of life) and then resigning them to Vāsudeva, should worship the illustrious sages. In proper seasons, with due attention and regard, he should hear the nectar-like accounts of the incarnation of the Great one. He should always keep company with persons of a peaceful and dispassionate nature. Then in consequence of his association with them, his affection towards his own self, his children and his wife, would wear away; and he would renounce them even as one renounces the objects of his dream when he is awake. A wise man should enjoy his habitation and body as much as is merely necessary. Though disaffected at heart to them, he should behave like one attached to them; and among men, he should make a display of his manliness. Entertaining no affection for them he should acquiesce in what his kinsmen, his parents, his sons, his brothers, his friends and others might say or wish. A prudent person should perform the aforesaid acts, preserving his wealth, which he might have obtained by selling corn &c, by minning, by accident, and by favor of fortune. Corporeal beings can lay claim only to as much wealth as is enough to fill their belly (*i. e.* to keep their body and soul together). Those who boast are surely pilferers and deserve chastisement. A house-holder should look upon deer, camels, donkeys, monkeys, mice, serpents, birds, and bees as his own sons; for between sons and these, there is very little difference. Attaining to *Trivarga* with difficulty, he should not constantly enjoy it. He should enjoy what he would come by accident and what would be suitable to season and place. He should equitably divide the objects of enjoyment among dogs, (morally) fallen people, and *Chandâlas*. Even his wife whom he

ardently claims as his own, he should employ in the service of his guests. By the person who can forego his claim on his wife—a wife for whom men can forsake their lives, can slay their preceptors and parents,—is conquered the unconquerable Divinity. How wide is the chasm between this worthless body that will be reduced to worms, filth or ashes, and a wife to whom we are attached for its (body's) benefit? At what a great distance lieth the soul, that can veil yon firmament over with its glory! By performing sacrifices with his wealth obtained by accident, he should turn the leavings of them to his sustenance. Then wisely renouncing his claim on every thing, he should follow in the footsteps of those sages who have betaken themselves to the way leading to beatitude. He should worship the celestials, the sages, the mortals, the spectres, the ancestral spirits and the soul, with the wealth accruing from his profession. He should separately worship the Purusha. When he would acquire a control over himself and other prosperities begot of sacrificial performances, he should celebrate sacrifices by burning offerings on the fire (*Agnihotra*) according to the *Baitanic* mode of sacrifice. O king! the almighty Lord, the eater of all sacrificial oblations, is not so much satisfied with an oblation offered to Him on fire, as with one offered to him through the vipras. Therefore, bestowing their objects of desire on Brāhmanas, celestials and mortals, he (house-holder) should duly worship the soul acquainted with the nature of this body. He should also worship it in the person of other men except the Brāhmanas. A wealthy regenerate one should, in proportion to his riches, perform *Srâdhas* of his parents and their kinsmen, in the latter half of the month of *Bhâdra* (a lunar month corresponding to August—September), in the periods when the sun reaches the solstitial and the equinoctial points, on the advent of a portentuous calamity, on the day on which a *Tithi* begins and ends without one sunrising or

between two sunrises, during the periods of the solar and lunar eclipses, on the twelveth lunar day of a month, during the ascendency the asterisk *Sravanâ*, on the third day of the bright half of the month in which the constellation *Visakhâ* is on the ascendant, on the ninth day of the bright half of the month of the asterisk *Krittikâ*, on the four *Ashtakâs* of the four autumnal and winter months, on the seventh day of the bright half of the month of *Mâgha*, on the day of the full moon when the asterisk *Maghâ* is on the ascendant, during the periods when an asterisk after which a month has been named, rides ascendant on the day of the full-moon in its month or on the fifteenth day of the same month when the moon rises one digit less (than the full), on the twelveth lunar day when the asterisk *Anurâdhâ* or *Sravanâ* or *Uttara-fâlguni* or *Uttarâsârâ* or *Uttarabhâdrapadha* rides ascendant, on the eleventh lunar day when the constellations *Uttarâsârâ* rides in conjuction, during the ascendency of asterisk that rode ascendant during the births of the deceased people, and on the day of the lucky conjunction of the asterisk *Sravanâ*. These are the periods during which men can attain to prosperity, these seasons add to the welfare of people. During these, men should, with singleness of purpose, strive after the attaiment of prosperity; these enhance the duration of their life. The merit accruing from the performance of ablutions, muttering of prayers, burning of offerings on the fire, observance of vows, and adoration of deities and regenerate ones, as also what is offered to ancestral spirits, men and spectres, during these periods, are said to be ever-enduring. O king! *Srâdhas* should be performed at the observance of purifactory rites for the benefit of one's wife, children, and own self, as also at the time of the cremation of a corpse, on the death-day of a person, and at the observance of other ceremonies granting prosperity.

Next I shall describe to thee, the places where righteousness and other prosperities are to be found. That is the holiest

of all countries where is to be found a virtuous person, the counterpart of the Great One, in whom is present this mobile and immobile universe. That country is the receptacle of all prosperity, where resideth the race of Brāhmanas engaged in rigid penances, and gifted with benevolence and learning, and where the adoration of Hari is constantly carried on. Those regions are most sanctified where the Ganges and other rivers mentioned in the Purānas flow, where there are Pushkara and other lakes, fields inhabited by the pious, the *Tirthas* Kurukshetra, the Prayāga which is the head of the Asura *Gya*, the hermitage of the sage Pulaha, the Naimisha forest, the river Falgu, the bridge constructed by Rāma, the Pravāsa Tirtha, the Kuçasthali, the Vārānashi, the Madhupuri, the lakes Pampā and Vindhu the asylum of Vādarikā, the stream Nandā, and the hermitages of Sitā and Rāmā, as also O king! the Mahendra, the Malaya and other *Kulāchalas*, and lastly where the idol of Hari is situated. A person desirous of securing prosperity should always worship at these places; for when he performs a righteous act at one of these places, the merit of it is increased thousandfold. O lord of earth! by the wise, the best judge of pious persons, Hari only hath been described as a worthy being, for by Him is pervaded this mobile and immobile universe. O king! during the celebration of thy Rājshuya sacrifice in the very presence of the divine sages, the sons of Brahmā, and other pious people, Achutya was chosen as the one worthy of receiving adoration at the first instance. By an adoration of the Being that never lapseth, all beings as well as one's own self are satisfied, for He is the root of the mighty tree consisting of this mundane shell thronged with numerous created beings. This Lord hath created the structures of sages, celestials men and other lower animals; He is enshrined within these structures, in the form of their soul, being known under the style of the Purusha. O monarch! as the

Great One is present in these structures in a comparative scale, therefore a man is worthier than other lower animals. Among men, those are more deserving, whose souls are more enlightened. O king! when people's understanding was bent on showing disrespect towards one another, the wise sages in the silver age introduced the adoration of the idols of Hari. That time forward, some persons worship Hari in His idols with regardful offerings. But when worshipped by men envious of others, these idols do not fulfill their desires. O foremost of kings! know that among men a Brāhmana is the worthiest person, for by virtue of his austerities, his learning, and his indifference to things not possessed by him, he upholds the *Vedas* which are identified with the form of Hari. O monarch! even these Brāhmanas are considered as deities (worthy of His veneration) by Krishna, the Soul of the universe, who purifies the three worlds by a sprinkling of the dust from the feet of these Brāhmanas.

CHAPTER XV.

THE AUSPICIOUS NARADA continued:—O king! some, among the regenerate ones, are devoted to the performance of the acts prescribed for their mode of life, some again to the observance of austerities, some to the study of the Vedas, some to the exposition of them, and some to the attainment of knowledge and success in Yogā. A person, desirous of eternally securing the merit arising from his charitable acts, should bestow the oblations of food, intended for the manes of his ancestors and for the gods, on a Brāhmana occupied

in the pursuit of knowledge. In the absence of such a one he should make others the recipients of his charity, according to their worthiness. On the occasion of the offering of oblations to the gods, a person should feed two Brāhmanas. On the occasion of the offering of oblations to the ancestral manes he should feed three Brahmānas. Or during both these ceremonies, he should severally feed one Brāhmana only. Even if he be very wealthy he should not celebrate these ceremonies in a grand style. For if he gives a sumptuous feast to his relatives and in this way makes the Srādha ceremony an extensive one, then he would not be able to show reverence suitable to the occasion and place, to procure proper articles necessary for the oblations, to select a worthy recipient of them, and to perform the adoration duly. Frugal fare, suitable for a sage,—after having in the first instance been dedicated to Hari,—duly and reverentially offered to a worthy recipient in proper season and of place, is capable of fulfilling the desires of the offerer and assigning eternal merit unto him. Equally distributing the edibles among the deities, sages, the ancestral manes, created beings, himself and his kinsmen, he should look upon them as identical with the Purusha. In a Srādha ceremony animal food should not be offered; and a man conversant with the essence of righteousness should not eat it. For an adequate satisfaction is obtained by eating a frugal meal (consisting of wild rice) suitable for a sage; but so much is not obtained by taking animal food procured by animal-slaughter. There is not a more exalted form of righteousness for men desirous of embracing a perfect religion, than the avoidance of doing harmful acts towards beings, by mind, body or speech. Therefore wise people, indifferent to worldly attachment and well-versed in the sacrificial lore, burn their acts as offerings on the fire of self-control kindled by the lamp of knowledge. Beings are terrified at the sight of a person worshipping by the sacrifice

of beings. For this one is greatly cruel and is sure to slay them (beings), as he is unacquainted with the essential nature of the soul, and is bent on satiating the thirst of his heart. Therefore a righteous person, ever-satisfied with himself, should perform his every day as well as occasional rites, with wild rice obtained by accident. A pious person should steer clear of the following five branches of impiety namely, *Vidharma*, *Paradharma*, *Upadharma*, *Dharmâvâsa* and *Dharmachala*; for these ought to be considered equally interdicted as impiety itself. Anything that goes against one's own religion is styled *Vidharma*. *Paradharma* is the system of religion inculcated by others. Heresy or religious hypocrisy is termed *Upadharma*. Anything bearing only the name of religion is called *Chaladharma*, (sophism is referred to). What men perform according to their individual sense of religion is known as *Dharmâvâsa*, ; for that is different from the prescribed duties of their respectives mode of existence. What religion in which a man is born can not afford solace to him? An indigent person should not exert himself to get money for the purpose of performing meritorious acts or for sustaining his life. The very want of activity of a person that lies inert like a huge serpent, becomes his means of livelihood. Where can a person—who is running in every direction allured by his objects of desire, and thirsting for gain,—find that felicity which is enjoyed by a self-contented being cherishing no desire and finding solace in his own soul? For a person of satisfied heart the heavenly quarters are fraught with every blessing, even as thorns and gravel are turned to account by one wearing shoes. O monarch! a self-satisfied person can live drinking water only; but others on the contrary, behave like dogs, for they are enslaved by the pleasures pertaining to the palate and the generative organ. The energy, learning, asceticism, and fame of a Vipra of a dissatisfied nature, melt away on account of the rankness of his passions, as also his

knowledge is dissipated. By drinking and eating his fill a person can reach the end of his appetite; so by indulging in his rage he can reach its end. But he cannot reach the end of his covetuousness, even by conquering and enjoying the cardinal quarters and the worlds. O king! many an experienced sage, capable of dispelling the doubts of others and many a person worthy of presiding in an assembly, fall into (the depths of) degradation, on account of their dissatisfaction. A man should conquer desire by foregoing all worthy expectations, anger by a renouncement of desire, cupidity by beholding good objects in evil light, fear by a belief in Fatalism, sorrow and fondness by his metaphysics, pride by a service of the illustrious beings, the impediments in the performane of Yoga by taciturnity, and envy by abandoning all exertions for the attainment of objects of desire. He should overcome misery caused unto him by other beings by showing mercy unto the malefactors, as also miseries caused by Destiny and his own self, by self-communion and Yoga prowess respectively. He should conquer sleep by serving the Principle of goodness, the Principles of Energy and Dullness through the instrumentality of the Principle of Goodness, and this latter by quiescence. A person can speedily conquer all these by devotion to his preceptor. Like unto the ablution performed by an elephant all his audition of the *Shâstras* by a person goes for nothing who perversely considers his preceptor, the image of the Great One, the lighter of the lamp of knowledge within him—as mortal. A preceptor is identified with the Almighty One. He is the lord of the Pradhâna and Purusha; the foot of a preceptor is sought after by people well-versed in the Yoga. But even such a preceptor is considered as mortal by men! All religious and moral ordinances aim at the realisation of this one end, namely, the subjugation of the passions. But if a man securing success in this direction fails in the practice of Yoga, then all his labour is considered to be fruitless. Just

as the products of cultivation cannot bring about the fruit of Yóga (Emancipation) so with respect to a person having a mind engrossed by the outside world, his deeds *Ishtha* and *Purtha** instead of being beneficial unto him, become the causes of his entanglement in this world. A person endeavouring to conquer his heart should keep company with none and should forsake his abode. Becoming a mendicant and living alone in a solitary place, he should maintain his life by moderately eating what is obtained by begging. O king! constructing his seat on a level and clean piece of land, he should sit upon it comfortably, quietly and uniformly, and with his body straight, and he should utter "Om." By practising *Puraka*, *Kumvaka*, and *Rechaka*, he should restrain his vital breaths called *Prâna* and *Apâna*. He should give up all desires by looking to the tip of his nose so long as his mind remains unsubdued. Retrieving his ever-roving mind that travels every where goaded by desire, a prudent person should gradually confine it within his heart. Practising these things the heart of an ascetic, within a short while attains to quiescence, even like a piece of fire-wood when the fire burning it is extinguished. The mind that is not agitated by desire and other passions and the faculties of which are all pacified, is never again distracted, for it has been touched by the ecstacy of Brahma-realisation. If a mendicant, after having wandered away abandoning the house-holder's mode of existence, in which there is room for the cultivation of *Trivarga*, reassumes the same mode of life, then he is surely very shameless and is like one that swallows up what he vomits forth. Some people there are, who at first consider the body destructible and distinct from the soul, and compare it with filth, worms or ashes, But these men again boast of it thinking it to be ever-enduring. Surely they are

* *Purtha* means an act of pious liberality, being defined as the offering of tanks, wells, lakes &c as presents. *Ishtha* is defind as the observance of asceticism, truthfulness, hospitality &c.

great fools. The avoidance of action by a house-holder, non-observance of vows by a Brahmachārin, residence of an ascetic in a country and rank growth of passions in a mendicant, are mockeries of the duties of their respective order of existence. Certainly these people are the vilest among all the men of their orders. They are befooled by the illusive energy of the Lord and should be overlooked out of kindness. With what ulterior aim and for whom should he maintain his body giving the reins to his passions, who has come to know the nature of the Supreme Brahma and whose desires are smothered by his knowldge? This body has been compared to a chariot, the sense-organs to the steeds (of this chariot), the mind, the ruler of senses, to the reins, the objects of preception to the path (on which this chariot is to roll), the understanding to the charioteer, and the heart to the cordages of this chariot (body). Indeed these cordages (worldly bonds) are made by the Lord himself. The ten vital breaths have been compared to the axle of this chariot, piety and impiety to the wheels, and the self-conscious soul to the warrior enshrined within this chariot. The bow of this warrior is *Pranava* (the mystic syllable "om"), his arrows are indentified with the emancipated soul, and his target is the Supreme Divinity. Attachment, malice, cupidity, sorrow, fondness, fear, pride, haughtiness, disrespectfulness, calumny, delusion, harmfulness, anger, fearful ignorance, susceptibility to error, sleep and hunger—these and such other things are his foes. His foes (the aforesaid ones, are sometimes born out of the Principles of Energy and Dullness and sometimes out of the Principle of Goodness. So long as he would sit inside this chariot of human body, bringing under his thorough control its outfits consisting of the sense organs, he should weild his sword of knowledge whetted by serving the feet of the illustrious ones. Then seeking refuge in the Being that never lapseth, destroying his enemies, enraptured, contented and pacified, he should forsake it

(body or chariot). Otherwise (if he does not seek refuge in Hari) the horses consisting of his senses inclined to outward world, and the charioteer, betaking to a wrong path (the path of desires) will land this heedless person among a band of robbers identical with the objects of sensual enjoyment. These robbers will then hurl him with his horses and charioteer in the hole of this world, in which there is every danger of life and which is pervaded with a blinding gloom.

Two different kinds of acts have been innumerated in the Vedas, namely acts having the advancement of worldly interests for their object, and acts having no ulterior object in view. By a performance of the former class of acts, men are repeatedly born, whereas by a performance of the latter, they drink the nectar of emancipation. The sacrifice called *Hinsra*—which is performed for the fruition of our desires and in which various articles are offered (to the gods),—as also the sacrifices termed *Agnihottra, Darsa, Purnamása, Chaturmásyam,* and *Suta* and those in which beasts are victimised and others, are the outcomes of desire and so cannot afford solace. The classes of acts called *Hutam* and *Prahutam* are the results of desire and are said to be favourite acts. These are included in the genus of acts having worldly advancement for their object. The act of erecting temples, and places where water is distributed, and excavation of wells, and construction of pleasure-gardens, are called *Purta.* O Lord of the earth! a person betaking himself to the way leading to the contenuance of worldly acts, is again born in this world by the following process. The subtle molecules of the sacrificial oblations offered by him in this life, become the material for the construction of the body he will assume in his next existence. After the death of a person, his spiritual body is conveyed to the regions of the moon, being possessed by the gods presiding over haze, night, and the dark half of a month, as also by the deity that holds sway during the

winter solstice. At the destruction of this subtle body with which he experiences there, happiness or misery according to his good or evil doings, his spirit disappears for a time. Then again dropping (from the skies) in the form of rains, it (his spirit) is grown as *Oshadi* and *Birudha*; these last-mentioned are eaten by men and are then converted into semen (from which human bodies are developed). This process of transmigration is called *Pitrijâna*. Passing in due order through all these different stages, at last it (spirit) is born on earth. Here he is called a regenerate one, as he is purged of all impiety by the purifactory rites commencing with Nisheka and ending in the funeral ones. A person betaking to the way leading to the discontinuance of worldly acts, at the first instance, burns his acts and sacrificial performances as offering on the fire consisting of his senses enlightened by the lamp of knowledge. Then he offers his senses as offerings to his mind performing the acts of seeing &c., his ever-changing mind to his speech, and his speech to the syllable "Om" consisting of three mystic vowels. He then dedicates this syllable " Om" to a Point, the Point to sound, sound to the Vital Principle, and this last-mentioned one to *Mahat*. He is then conveyed to the gods presiding over fire, sun, day, as also to those who hold sway during the break and close of a day, during the bright half of a month, and on the day of the full moon, and to Brahmā, one after another. After this, he is converted into a gross object of this earth, then to a subtle thing, then again to a causal frame. Then being present in this latter form in everything, he is turned into the soul in the fourth state of its existence (*Turya*). This process of attaining Emancipation has been called *Devajâna*. Passing through all stages of this process, a self-communing person engrossed in introspection, and of pacified soul, attains to the regions of Brahmā and is not born again. Whoever (*i. e.*, whatsoever soul) perceives, with his eyes consisting

of his knowledge of the *Shâstras*, these two modes, namely *Pitrijâna* and *Devjâna* described in the Vedas, is never overcome by infatuation though he be encumbered with a body. The real entity which exists in the nascent condition of this body as its cause, and which abides after its destruction, comprises the enjoyment of the outside world as well as its enjoyer, all created beings of superior and inferior order, and the connotation as well as the denotation of terms. This entity is identified with the organs of perception as well as with the objects of perception; it is delusion as well knowledge. Just as, against all reason and common sense, reality is ascribed (by boys) to a reflected image having no actual existence so this body consisting of the senses is fancied to be real; for it is difficult to actualise the real entity. The body, a fanciful shadow of the five ingridients of earth etc., cannot be said either to be a result of the combination of these ingridients or any thing evolved out of them. It is neither totally alienated from them nor associated with them; but it is a hallucination. These ingridients being compounds, must have been composed of other subtler elements. Even these latter are unreal, not to speak of the former ones. So long as delusion holds sway over the mind the error of falsely identifying one thing as another continues. During this season, the prescriptive and the prohibitory precepts of the *Shâstras*, may hold good, even as the experiencing of sleep and wake is possible during a dream. A thoughtful sage by reflecting on the unity found among thoughts actions and things, and by perceiving the real nature of the soul, puts off the three states of slumber, wake, and dream. By unity of thought is meant the recognition of no difference between causes and consequences like unto thinking the threads of a cloth the same as the cloth itself. This is possible as duality has no actual existence. O ruler of the earth! the resignation of acts performed through the

instrumentality of speech, the mind and the body, to the Supreme Brahma himself, is called the unity of actions. By unity of things is meant the perception of identity between *Artha* and *Káma* established by a meditation on the absence of difference between one's own self, son and wife on the one hand and other corporeal beings on the other hand.

O king! a person should perform actions with those objects which, in whatsoever place, by whatsoever agent, and from whatsoever source, are not prohibited for his use. In the absence of danger, he should not use other objects. O king! a person performing these acts and others enumerated in the Vedas and duly discharging his duties attain to the state of the Lord and become worthy of His veneration, even if he continues to live in his home. O godly monarch! as ye, by serving the lotus-feet of Krishna, have tided over many difficulties, and have celebrated many sacrifices after having conquered the elephants the guardians of the heavenly quarters, so may ye also cross this (ocean of) existence through he instrumentality of that Lord, the protector of all. In some past cycle, I was born as a Gandharva, Upavarhana by name, very much respected by other Gandharvas. Possessed of beauty, loveliness, gracefulness, and an amiable person and spreading a sweet scent on all sides, I was a favorite with the damsels. And lascivious and always intoxicated I used to pass my time inside my seraglio. Once upon a time, at a sacrifice celebrated by the celestials, the Gandharvas and the Apsará damsels were called upon by the creators of the worlds, to chant verses in honor of Hari. Coming to know of that invitation, like one insane, I went there singing and surrounded by the women. The creators of the worlds informed of my contemptuous behaviour cursed me in anger saying:—'Devoid of thy prosperity be thou speedily born as a Sudra, for thou hast slighted us.' Thereupon I was born as the son of a female slave. Here aslo in conse-

quence of my keeping company with the reciters of the Vedas, and of my service unto them, I attained unto the sonship of Brahmā.

I have described unto thee the duties of a householder. By a due discharge of them, he is cleansed of all impiety and very soon attains to the dignity of the anchorites. Surely in this world, ye are immensly fortunate, in as much the sages that sanctify the worlds come to ye, and also the supreme Brahma himself disguised in hunan shape resideth in your abodes. This Krishna is the Brahma who is identified with the perception of the ecstacy of eternal emancipation which is sought by the illustrious sages. This great one is your beloved, friend, maternal cousin, soul, preceptor, executor of your commands, and worthy of your adoration. Even Bhava and the lotus-sprung deity himself, have not been able, with the help of their intellects, to describe his semblance having attributed reality unto it. May that Lord of devotees be propitious unto us being worshipped with our reverence, self-control and abstinence from speech.

THE AUSPICIOUS SUKA said:—Thus the foremost of the descendants of Bharata heard what was said by the divine sage Nārada. Then greatly enraptured and overcome by devotion he worshipped Krishna. Thereafter the sage, greeting Krishna and the descendant of Prithā, went away worshipped by them. King Yudhisthira was struck with wonder when he heard from the lips of Nārada, that Krishna is the Supreme Brahma. Thus I have related unto thee the genealogy of the different dynasties sprung from the daughters of Daksha. The celestials, the Asuras, the mortals and the mobile and the immobile universe are all included in these dynasties.

END OF BOOK VII.

A

PROSE ENGLISH TRANSLATION

OF

SRIMADBHAGAVATAM.

BOOK VIII.

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BOOK VIII.

CHAPTER I.

OM! salutation to the reverend Vāsudeva!

THE AUSPICIOUS KING spoke: O preceptor! I have heard in detail the history of the family of the Sāyambhuva in which were born the creators of the universe. Do you (now) relate unto me the history of other Manus. O Brahman! the learned celebrate the birth and acts of the great Hari during a Manwantara. Do you relate them unto us, as we (heedfully) listen to your rehearsal. O Brahman! do you also unfold unto me what the Reverend one, who is the origin of the universe, did in past Manwantaras, what he is doing in the present Manwantara, and what he will do in the Manwantara that is to be.

THEREAT THE AUSPICIOUS SAGE said:—In this Kalpa passed away six Manus, Sāyambhuva and others. Of these the first was Sāyambhuva himself. I have narrated to you the genesis of the gods in this (Manwantara). For the purpose of spreading knowledge and delivering his preceptor, the Reverend One was born as the sons of Manu's daughters, Devahuti and Akuti. I have already related to you all about the worshipful Kapila. O glory of Kuru race! I shall now narrate unto you the doings of the worshipful Yajna cloyed with the sexual pleasures. That lord, Satarupā's husband, renouncing royalty, in company with his wife, entered the

woods for the performance of penances. Pressing the earth with a single foot on the banks of the Sunandā for the space of a hundred years, he practised terrible austerities, and (at-length) uttered this.

THE AUSPICIOUS MANU said:—The creature doth (in no wise) know him who spreads consciousness over the world, but unto whom the creature cannot impart consciousness and who, when the creature lieth down, remains awake. This universe and every created object are pervaded by the presence and consciousness of the Deity. Do thou, therefore, reap happiness by resigning every thing to Him. Do not covet another's riches. Neither any person nor any eye can behold that God, who, rides on Suparna, who is the abode of all beings, who hath neither beginning, nor end, nor middle, who hath none that is his own, and none that is not his own; who hath neither inside nor outside, from whom occur the beginning and the end of this universe, who is the universe itself, who is all truth, and who is the perfect God-head. That Lord is increate, real, self-manifesting, unchangeable, having the universe for his form, and many designations. He bringeth about the creation, etc., of this universe by means of his inherent power, yet, resigning his power by virtue of his knowledge, he remaineth inactive. It is for this reason, that sages perform acts (at first) with the view of ultimately giving them up. The person that energiseth (in the first instance), at length engages in action. The Omnipotent Lord engageth in acts, but doth not suffer them to attract Him; so those persons that follow in his wake have not to despond, but compass consummation by the attainment of self-control. I take refuge under that Lord, who staying in the paths respectively adopted by him (in various incarnations) performeth acts proper to each, yet who is devoid of pride, who is without desire, and absolute, who is not urged by others, who teacheth men, and who is the origin of all religions.

THE AUSPICIOUS SUKA said:—As with his thoughts concentrated, he was reciting this religious formula, Asuras and Yatudhānas, seeing him (thus engaged) rushed towards him, afflicted with hunger. Seeing them act thus, the Omnipresent Hari, who is sacrifice, slew them in company with the Yāmas, and assumed the sovereignty of the celestial regions. The second Manu named Swārochisha, was the offspring of Agni. His sons were Dyumat, Sushena, and Rochishmat. At this (Manwantara) were Rochana, as Indra, and Tushit and the others as gods, and Urgya, Stambha, etc. the seven Brahma-knowing Rishis. The sage Vedaçirā had Tushitā for his wife. She gave birth to the deity distinguished under the name of Bibhu. Eighty thousand vow-observing anchorets learnt vows from this sage who led the Brahmacharyya mode of life from his early youth. The third Manu, was Uttama son of Priyavrata. His sons, O king! were Pavana, Sringaya, Yagmapatra and others. At this period Pramada and the rest, sons unto Vasishtha, were seven sages. The deities were Satya, Devaçruta and Bhadra, and the Indra was Satyajit. It was during this period that the reverend Purushottam, was born with Satyavrata as the son of Dharma by Sunritā, became celebrated as Satyasena. He becoming the friend of Satyajit slaughtered wicked and impious Yakhshas and Rākshashas of false vows, and also there given to afflicting beings. The fourth Manu, brother of Uttama, was named Tāmasa. He had ten sons, Pritha, Khyāti, Nara, Ketu, etc. In this Manwantara there were the gods going under the (generic names of Satyaka, Hari, and Vira, the Indra was Triçikha. Now also sprang the seven sages Jyotirdhāma and others. (In this Manwantara) and so those also sprang the gods named Vaidhritis, sons of Vidhriti, who by their energy, held up the Vedas which were being destroyed by time. (In this Manwantara also) was born Hari, as the son of Harimedhashw by Harini, who rescued the foremost of elephants from a alligator.

THE AUSPICIOUS MONARCH asked:—O Vādarāyani, we are curious to know from you how Hari rescued the foremost of elephants from a alligator. Surely that recitation which sings the praises of the Omnipotent, and illustrious Hari, must be fraught with mighty religious merit, and filled with blessings, auspiciousness and well-being.

THE SUTA THEREAT said:—Thus asked by Parikshit seated with the determination to fast to death to narrate this story, Vādarāyani well-pleased, paying homage unto the monarch, began his narration in that assembly of ascetics, with, 'Listen, ye Vipras.'

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CHAPTER II.

THE AUSPICIOUS SUKA spoke:—O king! there was a great mountain, known under the name of Trikuta, surrounded on all sides by the sea of milk, towering an Ayuta Yoyanas, and exceedingly beautiful to behold. It was as many Yoyanas in circumference; and adorning the ocean and the cardinal points, it stood with a triad of summits, composed respectively of iron, silver, and gold, and it stood charming all sides with other summits embellished with various gems and metals, with the murmuring of the water of its fountains, with trees and shrubs; and with valley filled with sporting Siddhas and Chāranas, Gandharvas, Vidyadharas, and mighty serpents, Kinnaras, and Apsaras. (The mountain) having its base beaten with waves all round, darkened the adjacent tracts and made them appear as if paved with green emerald stone. There, in the mountain caves resounded with musical notes,

proud lions roared (constantly), from fear of their foes, and incapable of bearing (with them.) The mountain embosomed valleys decked out with various wild animals, contained sweet-throated birds in celestial gardens teeming with diverse trees. And the mountain contained pellucid streams and sheets of water,—and shoals with sands resembling rubies; and its waters and breezes were fragrant in consequence of celestial damsels having performed their ablutions there. In one of the valleys there was the garden of the great and high-souled Varuna, named Ritumat, which was the sporting-ground of celestial females. And it was garnished everywhere with trees, bearing flowers and fruits at all seasons; it was stocked with Mandāras, Pārijatas, Pātalas, Açokas, Champakas, Mangoes, Piyālas, Panasas, Amras, Amraṭakas, Kramukas, Cocoanuts, Dates Vijapurakas, Madhukas, Sālas, Palmyra palms, Tamālas, Asanas, Arjunas, Arishtas, Udumvaras, Plakshas, Bainans Kinsukas, Sandal-trees, Pichumarddas, Kovidāras, Saralas, Debdārus, Vines, plantains, Rose-apples, Vadaris, Akshas, Abhayas, Amalas, Vilwas, Kapithwas, Jamvias, and various other trees. In that mountain there was a spacious tank resplendent with golden lotuses, beautified with lilies, *Utpalas, Kecharas* and *Satapatras*. It rang (ceaselessly) with the hum of maddened black bees; and with the melodious notes of various fowls. And it was thronged with swans, ruddy geese, Chakrabākas, and cranes. And it echoed with the cries of water-fowls, Koyastis, and Datyuhas in hundreds; and the waters there were covered with the farina of lotuses shaken in consequence of fishes and tortoises playing about. And it was netted round with Kadamvas, canes, Nalas, Nipas, Vanjulakas, Kundas, Kuruvakas, Açokas, Shirishas, Kutajas, Ingudas, Kuvjakas, Swarnayuthis, Nāgas, Punnāgas, Yātis, Mallikās, Satapatras, Mādhabhis, etc. And the mountain was adorned with trees on its banks, bearing flowers and fruits in all seasons.

Once on a time the leader of an elephant, dwelling in that forest, accompanied by female elephants, ranging about, fell to breaking large trees, and a large thorny bust consisting of canes and Kichaka bamboos. Having a scent of him, lions and mighty elephants, tigers, and other animals, —beasts of prey, and rhinoceroses, and huge serpents, and white and black Sarabhas and *Chamaris*, stricken with fright, at once fled in all directions. But beasts of comparatively inferior mettle, such as wolves, boars, buffaloes, bears, porcupines, Gopuchchhas, Thālāvrikas, monkeys, hares, etc., used to range securely elsewhere by his sufferance. And surrounded by male and female elephants oppressed with heat, and followed by the young elephant dropping temporal juice, and accompanied by swarms of black bees feasting thereon, he, shaking the mountain to its centre with his weight, with eyes wild from youthful vigor, from afar smelt the fragrent breeze of the tank covered with lotus-dust, and swiftly ran to the tank, in company with his herd parching with thirst. And then bathing in the pond containing transcendent and nectarine water, and covered with the dust of various species of lotuses, drank his fill, raising the water with his trunk. And having refreshed himself with a bath in the water, like an affectionate householder, he bathed the elephant young and the she-elephants by raising the water with his trunk, and splashing the same on their persons,— and also made them drink of it. But intoxicated with energy, he, deprived of his sense by the illusory power of the self-create, did not percieve that his conduct was inflicting pain on others. And it came to pass that commissioned by Sovereign Destiny, a powerful alligator, fired with wrath, seized him by the leg. Falling into this mishap, that exceedingly mighty one put forth all his strength. And on lord of the herd being violently pulled by that powerful (alligator), the female elephants, set up shrieks in a forlorn condition of mind; while the rest, although seizing fast by

his leg, did not succeed in rescuing him. And O lord of Earth, as the alligator and that mighty elephant thus faught pulling each other respectively from inside and outside, a thousand years rolled away, without seeing either of them give up the ghost,—and thereat the immortals marvelled greatly. And after a long lapse of time the spirit, strength, and vigor of the organs of that foremost of elephants underwent a mighty deterioration,—while he, dragged in the water, grew feebler and feebler,the reverse was the case with that denizen of the water. Falling into this peril threatening his life, and waxing exceeding feeble that one bearing a body, being incapable of resembling himself, reflected for a long time, and then hit upon this plan. "These elephant kinsmen of mine are incapable of delivering me, who have come by his sad plight. How, then, can the female elephants succeed in doing so? And ensnared by the Deity in the form of an alligator, neither can I myself, succeed in liberating myself. Therefore I shall seek the protection of the Supreme Lord, who is the refuge even of Brahmā and the other deities. I must seek the refuge of that Lord who rescueth a forlorn and affrighted one, vehemently pursued with terrific speed by a serpent resembling the Destroyer, and from fear of whom Death himself flies away."

CHAPTER III.

THE AUSPICIOUS VADARAYANI spoke:—Having thus made up his mind, the elephant, concentrating his thoughts within his heart recited the great hymn which he had learnt

in his former birth. The mighty elephant said :—"Salutations unto that Reverend One who endues all beings with consciousness ; who is the Soul of the universe, who constitutes the germens of this frame of things and who is the Supreme Diety. I can but contemplate Himself. I take rufuge under that Self-create one in whom is established this (universe), from whom it hath sprung, by whom it hath been created and who Himself constitutes it, and who is distinct from cause and effect. May he, who witnesses both the evolution and dissolution of this universe established in himself by his energy of illusion, who manifests himself (by his own power), and who manifests even things what themselves manifest other things, protect me. May that Lord protect me who presided over the profound darkness that alone remained after the worlds together with their guardians had met with dissolution and what inferior people can understand or describe him, whose nature cannot be understood even by the saints and celestials,—who is incomprehensible, and who performs actions in various forms, like a mine. May that one be my refuge, desirous of beholding whose blessed state eminently pious ascetics, renouncing company, and identifying every object with self, lead the heart-whole Brahmacharyya mode of existence! Salutation unto Him who hath no birth, no act, no name, no form, no merit, no demerit, yet who, for the purpose of Creating and destroying beings by virtue of his energy of illusion, assumes various forms in harmony with the exigencies of respective times ; (salutations unto) the highest Lord, unto Brahma, unto Him of infinite power, without form, yet with countless ones,—salutation unto Him of wonderful works. Salutation unto Him who is capable of being attained only by following a life of mendicancy, without the Principles, and devoid of acts, unto the lord of emancipation,—who confers the blessings of *Nirvàna*. Salutation unto Him who is peace; who is

terrific, who is fatuous, who acts in accordance with the Principles, who is without difference, who is even-natured, who has profound intelligence. Salutation unto Thee, who art the Soul, who art the Lord of Religion, who art the Witness (*par excellence*) unto the Purusha, unto the Origin of all, and unto the origin of Prakriti herself. Salutation unto Him who sees all the objects of the senses, who is shadowed forth by the functions of the organs, and who is betokened by shadows consisting of the unreal, even as an image mirrored in water betokeneth the object reflected, and whose presence is slightly perceptible as guilding the face of Nature. Salutation, unto Thee, who art the cause of the All, who art thyself causeless, who dost constitute the wondrous Cause of creations, who art all the Yâmas, who art the mighty Main, the emancipation, and the greatest refuge of every creature. Salutation unto Him who is knowledge concealed under attributes, like fire lying concealed in an Arani, who hath renounced injunctions and interdictions alike by virtue of his self-knowledge, and who manifests himself by his own power. Salutation unto Thee who severst the falter of ignorance of persons like me, who art emancipated, who art running over with mercy, and who art never idle; who as the ranger of hearts makest up the knowledge of all corporate beings, who art capable of resembling every creature, and who, withal, knowest no division. Salutation unto Thee who art incapable of being attained by those attached to their bodies, sons, friends, houses, wealth, servants, etc., who art devoid of qualities and company, who art realised in the hearts of emancipated souls, who art the Omnipotent spirit instinct with knowledge. May that one, of boundless mercy worshipping whom persons, seeking righteousness, desire and deliverance obtain their wished-for objects, as well as other blessings and undeteriorating bodies, bring about my deliverance. I hymn Him who is the Supreme Brahma, and Prime Lord, who is the word, who is capable

of being attained by spiritual Yoga, who is sung by persons devoted to Him, and sunk in a sea of joy, whose exceedingly wonderful and auspicious nature fraught with treasures untold in the presence of the Almighty Lord, desires nothing whatever, who is above the range of the senses, subtle, distant, and absolute, and who is the origin of every thing with a modicum of whose energy the mobile and the immobile, the deities, Brahmā, etc., the Vedas, and the worlds have been created under diverse designations and in different forms. He, from whom have sprung the stream of qualities, intelligence, mind, and the body, even as the tongue of a flame issues, from the same, or as the rays of the sun issue from the sun, and as each of these becomes extinct respectively in the sun and fire, is not a deity or an Asura, or a bird or beast of the midsphere, or a female or a male or a hermaphrodite; He is neither any quality, nor act; He is neither existent or non-existent—He consists of that which extends after every thing that finds its limit, and He is an infinity of souls by virtue of his energy of illusion; may that Being compass my good. I do not seek for life. What have I to do with this elephant-birth hemming me round internally and externally; but I crave that emancipation which time cannot touch, and which lifts the veil from the light (of self-knowledge). I bow to that creator of the universe, having the universe for his form, who is beyond the universe, who is the contents of the Veda, the soul of the universe, the unsprung (Lord); and the supreme way of every creature. I bow down unto that foremost of Yogis who is beheld by Yogis, who have burnt up their acts by Yoga, and who is perceived by them in their hearts through the force of Yoga. Salutation unto Thee, the vigor of whose three Principles is irresistible, who dost manifest thyself as the objects of the senses, and who art incapable of being attained by persons of perverse sense. I bow down unto that Deity, inconsequence of having their souls enveloped

in whose energy (of illusion), people do not perceive them and who is difficult of being obtained.

THE AUSPICIOUS SUKA spoke:—"When Brahmā and the other deities, priding themselves on their respective forms of various kinds, did not approach on hearing the unspecializing hymn of the elephant, that soul of every being, Hari, having a form synthetical of those of all the deities, made his appearance on the scene. Seeing the elephant thus distressed, and hearing his hymn, that stay of the universe, in company with the celestials singing his praises, riding on Garuda, ranging everywhere at his will, and equipped with his weapon, the discus, swiftly appeared on the spot where that foremost of elephants was (thus plunged in peril.) Seeing Hari stay in the heaven, mounted on Garutmān, with his discus upraised, the elephant lifted up his trunk holding a lotus, and spoke with difficulty,—O "Nārāyana! O preceptor of every creature! I bow unto thee." Seeing him in travail, the Self-create melted in mercy, speedily descended (from Garuda), and dragged out both the elephant and the alligator and cutting off the head of the latter with his discus, delivered the former in the sight of the celestials assembled.

CHAPTER IV.

THE AUSPICIOUS SUKA said:—(Seeing this) the celestial saints, the Gandharvas, headed by Brahmā and Içana, showered blossoms, (on Hari) extolling that deed of his. And celestial kettle-drums were sounded, and the Gandharvas danced and sang, and saints and Chāranas and Siddhas sang that foremost of males. And he, that was the alligator, viz.,

Huhu, foremost of the Gandharvas, freed from the curse of Devala, now wore a wonderful form. And bowing his head down to the Lord of illustrious worth, knowing no decay, he celebrated in sang that home of renown, that one furnished with virtues worthy of being extolled, that one whose story is a repository of excellences. And having enlisted the compassion of the Lord, that one, cleansed from his sin, saluted and performed rounds about him, and ascended the region of the Gandharvas in the presence of every beholder. And by virtue of his having been touched by the Reverend One (the celestial elephant) freed from the fetters of ignorance, attained the form of the latter, furnished with four arms and clad in a yellow raiment. Formerly he was a monarch—the crown of those dwelling in a Dravira—renowned under the name of Indradyumna, devoted to the worship of Vishnu. Once on a time dwelling in a hermitage in the Kulāchala, that self-controlled One, observing the vow of silence, wearing a head of matted-locks, leading a life of self-mortification and performing his ablutions (regularly) was engaged in the worship of the Lord Hari. And it came to pass that, accompanied by his disciples, there came that highly renowned sage (Agastya). And seeing (the king) silently seated in solitude, without paying him homage due, the ascetic was wrought up with wrath. Thereupon that pious person inflicted this curse upon him. "Let this wicked wight, this one devoid of sense, this insulter of Brāhmana, presently find Tamiçrā. He is as silent as an elephant."

THE AUSPICIOUS SUKA went on:—Having cursed the king in this way, the righteous Agastya departed in company with his followers. And taking this as the decree of Destiny, Indradyumna entered into the existence of an elephant, which abolishes the memory of everything (connected with the Reverend One); although by virtue of his adorations of Hari he subsequently regained his reminiscences. Having delivered that elephant-chief, the lotus-

naveled (Deity) accompanied by the former converted into one of his followers, went to his wonderful abode, while Gandharvas, Siddhas and celestials lighted up strains extolling his deed. O mighty king! illustrating the power of Krishna this deliverance of the elephant-chief, which I have described to you, and which you have heard, confers heaven and fame, destroys the sins of Kali; and removes wicked dreams. O best of the Kurus! desirous of their well-being, twice-born ones, rising in the morning, and purifying themselves, recite this with the view of getting rid of various dreams. Then, O foremost of Kurus! in the hearing of all beings, the Lord, permeated with the essence of every objects, well-pleased, addressed the elephant-chief, the following names.

AND THE AUSPICIOUS REVEREND ONE spoke:—Those that, rising up at the latter part of the night, concentrating shall remember me or thee or this tank, surrounded by hills, their thoughts and caves and woods, or these bushes of canes, and Kichakas bamboos, or these Devadāru trees, or these peaks, or these tracts consecrated to Brahmā, myself and Siva, or my favorite haunt—the sea of milk—or the shinning white Island, or Srivatsa, or Kaustabha, or my garland, or my mace, named Kaunvodaki, or Sudarçana, or Pānchajanya, or Suparna—Sovereign of birds—or Sesha, or my subtle digits, the goddess, Sri, having her home in myself, or Brahmā, or the sage, Nārada, or Bhava, or Prahlāda, or my deeds performed by my Incarnations, such as the Fish, Tortorise, the Boar,—fraught with infinite religious merit, or the Sun, or the Moon, or (the god of) Fire, or characteristics or reverence, or the wife of the Moon and Kaçyapa, named Dākshyāyani, or the Gangā, the Saraswati, the Nandā, or the Kālindi, or the White elephant, or the Dhruva, or the seven Brahmarishis, or eminently pious individuals, —or my *Bibhuti*,—those that remember these are cleansed from every sin O ornament of your line. On these, that on the departure of the night, hymns me by means of this

passages, I will bestow excellent state when they have departed this life.

THE AUSPICIOUS SUKA said:—Having uttered this behest, Hrishikeça blew that best of conchs, gladdening the hearts of the celestial hosts,—and then ascended the Lord of birds.

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CHAPTER V.

THE AUSPICIOUS SUKA said:—I have now related to you the sin-destroying story of Hari treating of his liberating the mighty elephant. Do you now listen to the sacred story of Raivata. The fifth Manu was named Raivata, whose brother was Tāmasa. His sons were Vali, Vindhyā and others with Arjuna at their head. (In this Manwantara) Vibhu was Indra, the celestials were Bhutaraya, and others and Hiranyaromā, Vedasirā, Urddhavāhu, etc., were the twice-born. Subhra's wife was Vikunthā, of whom was born, with a portion of his energy, the reverend Vaikuntha with the foremost of celestials dwelling in Vaikuntha. It was to compass her pleasure that at the request of the divine, Ramā he built Vaikuntha worshipped of all the worlds. I have already described as all dignity and high perfections. He that can describe the virtues of Vishnu can as well count the particles of Earth's dust. The sixth Manu was named Chākshusha, son unto Chakshushā. The sons of Chākshusha were Puru, Purusha, Sudyumna, and others. (In this Manwantara), Mantraduma was Indra, the deities were Apyadi, etc. and O king, Haryyasmat, Viraka, and others were the ascetics. At this period, the mighty

lord of the universe, with a portion of his energy, and under the name of Ajita was born as the son of Vairāya in Devasambhuti and churning the sea, the obtained ambrosia in behalf of the celestials,—and wandering in the deep held up the Mandāra, in the form of a tortoise.

THE AUSPICIOUS MONARCH asked :—O Brāhmana! do you relate the wonderful deeds of the mighty (Hari), as to how he churned the sea of milk, as to the object he had in doing so, as to the way in which assuming the form of an aquatic animal, he held up the mountain, and in which the celestials obtained ambrosia,—and relate everything besides connected with this event.

THE SUTA said :—O twice-born ones, thus questioned the reverend son of Dwaipāyana, well-pleased, (thus) began to describe the prowess of Hari.

AND THE AUSPICIOUS SUKA said :—When the deities, assailed in conflict by the Asuras with shining weapons, began to drop in numbers, deprived of their lives, and did not revive, when in consonance with the curse of Durvāsā, the three regions with those of Indra, were bereft of all auspiciousness, and sacrifices and other ceremonies ceased to be performed, seeing this, the celestials headed by Mahendra, and Varuna, held a conclave for consultation, but failed to ascertain their cause. Thereat they in a body set out for the court of Brahmā, situated on the crest of the Meru; and, humbling themselves, acquainted Parameshthi with the state of things. Seeing Indra, the Wind-god, and others, shorn of the strength and splendour, and seeing the regions plunged in misfortune, and the Asuras proportionately advanced, the Lord concentrating his thoughts remembered the prime Purusha, and that Supreme and Omnipotent being with his countenance expanded in emotion, thus addressed the gods, saying,—'Let us seek the refuge of that undecaying One a portion of whose energy hath brought into being myself,

Bhava, You all, Asuras, human beings, beasts, trees, and creatures generated by heat and damp. He hath none who deserve to be slain, nor any that are worthy of being protected by Him, yet He in the fullness of time assumes the principles of goodness, energy and dullness for the purpose of creation, protection and dissolution. Now is time for his maintaining and sustaining creatures, and for maintaining corporeal beings, he stayeth, assuming the Principles of goodness. Therefore we will take refuge with the Preceptor of the universe: attached to the celestials, He will bring about our welfare, as we constitute his kindred.

THE AUSPICIOUS SUKA went on:—Having thus spoken to the celestials, Vedhā, O repressor of foes, in company with the deities, went to the transcendental regions of the Invincible One, lying beyond the region of Dullness. Arriving at that place, the Lord, concentrating his thoughts, in the language of Veda, began to hymn him whose form is incapable of being beheld, but of whom (Brahmā) had heard before.

AND THE AUSPICIOUS BRAHMA said:—O god, we bow down to Thee who art above change, who art the Truth, who art infinite, who wert at the beginning, who rangest in every heart, who hath no form, who art incapable of being reached by argument, who outruns even thought, who cannot be described by speech, who is worthy, and who art the prime. We take refuge under that one who is cognisant of life, mind, intellect and soul, who manifests himself as both organs and the things on which they exercise themselves, who is free from ignorance resembling the ignorance of a person beholding a dream, who is without a body, who pervades everywhere like the sky, who is devoid of knowledge and ignorance, who is eternal felicity, and who appears in the three *Yugas*. Let us resort to that eternal Deity who is called the nave (support) of the wheel (body) of a creature, which is set to action by the illusive energy,

which is at one with mind, which has fifteen rods (ten organs of sense and five vital breaths), which has three (qualities) naves, eight fellies and which is fickle as the lightning; who is identical with knowledge, beyond the quality of darkness, who is visible and invisible, who is without end and eternal, who is seated on Garuda, and whom the patient sages adore with asceticism. We bow unto Him, whose illusive energy cannot be assailed by any, and by which creatures are possessed and cannot know themselves, who has conquered His *Atman* and its qualities, who is the great Lord and who equally abides in all creatures. We, who have been created by his favourite quality of goodness, have not been able to comprehend his subtle form equally manifest internally and externally, how can Asurasas and other leading creatures? May that Great Purusha Brahman, who is Great in Himself and endued with great effulgence, whose foot is this earth created by himself and wherein exists the fourfold creation, be propitiated with us. May He, endued with great wealth (spiritual), be pleased with us, whose seminal fluid is the water from which have been engendered the creatures and the presiding deities and by which they sustain themselves and are nourished. May He of great spiritual wealth whose mind is Soma, who is the food of the celestials and is therefore their life and strength and who is the nourisher of all trees and creatures, be propitiated with us. May He, of great spiritual wealth, be pleased with us, whose mouth is fire, from which have originated the Vedas, and which is engendered for the performance of Vedic rites and which in the belly cooks the food. May He, of great spiritual wealth, be pleased with us whose eye is the sun, who is the presiding deity of the roads of the celestials identical with three sorts of learning, who is the place of worship for Brahmā, who is the road to final liberation, who is eternal and identical with death. May He, of great spiritual wealth,

be propitiated with us, proceeding from whose vital breath the wind constitutes the strength, energy and vital power of all creatures, mobile and immobile and whom we follow as the servants follow their masters. May He, of great spiritual wealth, be propitiated with us from whose ears have originated the quarters, from whose heart the pores of the body and from whose navel the sky which is the stay of vital breath, organs of sense, the air and the body. May He, of great spiritual wealth, be propitiated with us from whose energy has originated Mahendra, from whose delight the celestials, from whose anger Girisha, from whose intellect Brahmā, from whose pores the Vedas and from whose organ of excretion have originated the Rishis and the patriarchs. May He, of great spiritual wealth, be pleased with us from whose breast has sprung Sree, from whose shadow the Pitris, from whose breast virtue, from whose back vice, from whose head the heaven and from organ of enjoyment Asuras. May He, of great spiritual wealth be propitiated with us, from whose mouth have originated the Brāhmanas and the secret Vedas, from whose arms the Kshatriyas and the strength, from whose thighs the Vaisyas and their skill and from whose feet the Sudras and the spirit of servility. May He, of great spiritual wealth, be propitiated with us from whose lips has originated avarice, from the upper lip delight, from nose physical grace and from whose touch the desire which is so beneficial to the beasts, from whose eye-brows the God of Death and from whose eye-lashes Kāla. May He, endued with great spiritual wealth, be pleased unto us, by whose illusive energy of *Yoga*, as designated by the great, have been created the elements, time, actions, qualities and this world, for they are all hard of being conceived even by the great intellects. Salutation unto Him, whose energy is quiescent, whose *Atman* is perfect for attaining to the kingdom of heaven, and is not attached to the qualities created by Māyā and whose movements are like the

air. Resorting to thee we are anxious to behold thine smiling, lotus-like countenance; do thou manifest thine own-self so that it may come within the range of our senses. Do thou, O lord, incarnating thyself, at times, of thy own accord, accomplish these actions, O great one, that are beyond our capability. The actions dedicated to thee are not like those of bodied beings distressed with worldliness, which are productive of immense miseries and of lesser fruits. Even the least practice of action, when dedicated to the Deity, does not lead to fruitlessness; for He (the Deity) is the soul of all people and therefore loving and well-wishing. As the sprinkling of water at the root of a tree leads to the watering of its trunk and branches so the worship of Vishnu leads to worship of all others and *Atman*. Salutation unto thee whose nature and actions are above description, who art without end, devoid of qualities, lord of qualities and who always dost exist in thine true self.

CHAPTER VI.

THE AUSPICIOUS SUKA said:—Being thus eulogised by the celestials, the Divine Lord Hari appeared in their view, effulgent like the rising of the thousand-rayed (Sun). The eyes of all the celestials were dazzled by that great (effulgence) and they could not observe the sky, quarters, the earth and themselves, what to speak of the Lord. The Divine Brahmā along with Siva (began to chant him) on beholding that body like the transparent emerald beautified with a pair of lotus-like eyes; it was clad with a yellow raiment like unto burning gold—all the limbs were graceful

and lovely—the countenance was beautiful and the eye-brows were greatly charming; it was decorated with a crown crested with highly precious gems—adorned with two *Keyuras* and the lotus-like countenance was beautified with two ear-rings moving and adoring the two cheeks; it was adorned with *Kanchukas*, bracelets, necklace and *Nupuras*; on his throat was the *Kaustabha* jewel, on his breast was *Sree* and around his neck was the garland of wild flowers. He was being worshipped by his own weapons as *Sudarshana* and others assuming forms; the foremost of deities (Brahmā) with Siva and with other immortals, saluting him with their all limbs down, began to eulogise that Greatest Purusha.

THE AUSPICIOUS BRAHMA said :—Thyself being devoid of qualities thou hast no birth, no existence and no self-control and art therefore the ocean of the felicity of annihilation; salutation and salutation unto thee of greatness, whose form is most subtle and beyond all calculation. O foremost of Purushas, this thine form is being adored by persons desirous of welfare by means of *Vedic* and *Tântric* rites; by means of Yoga we behold in thine universal form the three worlds along with ourselves. This universe existed in the beginning in thee, in whom the self predominates, exists in the middle and shall exist in the end; thou art the beginning, middle and end of this universe as earth constitutes those of a pot for thou dost reign supreme over the great. Thou didst, by thine own illusive energy, create this universe and then enter into it; so even at the end of qualities the learned and intelligent sages behold thee by their mind, as being devoid of qualities. By energetic endeavour people find fire in wood, clarified butter in cow, water and food in earth and livelihood in manliness, so the sages say that thou existest in qualities and art perceived by understanding. O lord! O lotus-navelled deity! beholding thee appear here, who art our much longed for object, we have been greatly delighted as the elephants, assailed by forest-fire, are on

seeing the water of the Ganges. Do thou now accomplish our object for which with all the Patriarchs we have arrived at thine foot; thou knowest endless things, what can others communicate unto thee? Myself, Girisha the other celestials, Daksha and other Patriarchs, have all been individually manifest from thee like scintillations of fire and have not been able to comprehend thine effulgence; do thou communicate counsels unto the celestials and the twice-born ones.

THE AUSPICIOUS SUKA said:—Being thus eulogised by Brahmā and other celestials and being apprised of thier object, the Divine One replied in words, grave as (the muttering of clouds) unto them all having their senses controlled and standing with folded palms. Though that lord of the celestials was alone capable of accomplishing their object still being desirous of sporting with the churning of the ocean he gave vent to the following words:—

THE DIVINE ONE said:—Alas! O Brahmā! O Shambhu! O ye celestials and Gandharvas! do ye with attention listen to my word,—show your well-being may be accomplished. The Daityas and Dānavas have obtained the favour of Shukrāchāryā; do ye make peace with them so long your multiplication does not become possible. When the object is very important, it is better for its accomplishment to make peace with enemies as a serpent does with a mouse. Do ye soon endeavour for bringing out nectar drinking whereof even the mortals become immortal. Throwing all creepers, grass and *Oshadhi* in the ocean of milk, making the mountain of Mandāra, the churning rod and Vāsuki the rope, do ye, by my help, assiduously churn it,—the demons shall only participate in the affliction and ye shall reap the fruits. O celestials! do ye yield to whatever the Asuras will dictate—all the objects are easily accomplished by humility and not by anger. Be not afraid of the poison which shall come out of the ocean—nor do ye cherish any desire or anger (for that being not satisfied) for all objects of desire.

THE AUSPICIOUS SUKA said:—Having thus instructed the celestials the Divine One, the most exalted Purusha, disappeared before them. O king! He is Divine One and hath His course at His will. Having bowed unto the Divine One, Brahmā and Siva repaired to their respective habitations; thereupon resolved having upon peace all the celestials went to Vali. The illustrious king of Daityas who was well-versed with opportune hours of making peace and warfare prevented his soldiers to kill them, who were worked up with anger on beholding the celestials, divested of armours and weapons. They then arrived at the place where Virochana's son was, having conquered the three worlds, guarded by the leaders of Asura hosts and attended by highly beautiful damsels. Having consoled him with sweet words, the greatly intelligent Mahendra placed before him, as instructed by the Divine One, all the proposals of churning the ocean. His words pleased the king of Daityas as well as other Asura leaders who were present there as Shamvara Aristhanemi, Pauloma, Kalkeya and other Asuras dwelling in Tripura. Thereupon making peace and friendship, O slayer of enemies, the celestials and Asuras began to make huge preparations for finding out nectar. Thereupon those irrepressible (celestials and Asuras) rooted out with great force the mount Mandāra, and roaring proceeded towards the ocean; though Indra with other celestials and Vali with other Dānavas were very strong and their arms were like *Parigha* they were worn out for carrying it to a long distance and had to drop it on the way; and that golden mountain, by its great velocity, when falling crushed down numberless celestials and Asuras; thinking them as having their arms broken and minds dispirited, the Divine Lord, having Garuda as his emblem, arrived there and beholding the immortals and Dānavas crushed down by the fall of mountain revived them by his looks; and then easily with one hand placing it on the back of Garuda and himself mounting him

he proceeded towards the ocean surrounded by the celestials and Asuras. Having placed it down from his shoulders, that best of birds, despatched by Hari went away leaving the bank of the ocean.

CHAPTER VII.

THE AUSPICIOUS SUKA said:—O foremost of Kurus, saying unto Vāsuki "thou shalt also participate in the nectar that shall arise from the churning of the ocean" the celestials and Asuras making him the rope bound him round the mount Mandāra and then with controlled minds began to to churn (the ocean) for nectar. Hari at first held the fore-part of the rope (Vāsuki) and the celestials also proceeded towards it; considering it as an act of manliness the leading Daityas said "we have studied the Vedas and listened to Shāstras and we are famous for our birth and actions we shall not hold the inauspicious hind part." Beholding the Daityas stand still that foremost of the Purusha smiled and leaving off the fore-part held the hind one along with the immortals. Making a division of the place the children of Kashypa, with great assiduity, began to churn the ocean for nectar; although held with great force, O descendant of Pāndu! that mountain, having no support, sipped off into the midst of ocean. Having their manliness destroyed by the powerful destiny their minds were greatly dejected and their countenances became pale. Beholding that ordinance of the lord of obstacles, that lord of irrepressible energy and true determination, assuming the wondrous form of a tortoise, dived into the ocean and held up the mountain.

Beholding that mountain taken up, the celestials and Asuras again assiduously addressed themselves for churning; he, like another huge island, held it up on his back extending over a billion of *Yoyanas*. Being shaken by the velocity of the arms of these leading celestials and Asuras the mountain began to move on its back; and that incomparable prime tortoise considered those movements as the itchings of his limbs. Having entered in the midst of the Asuras in Asura form he increased their strength and prowess and having entered amongst the celestials in his celestial form he excited them all; and imperceptibly entering within the serpent made it also stronger; thereupon assuming a thousands arms, he stood there like another mountain, holding up that mountain by his hand; he stood there being eulogised by Brahmā, Siva and Indra in heaven and being showered upon by flowers. He having entered upwards, downwards and his own self, the mountain Vāsuki, they, excited with pride, assiduously so churned the ocean by means of the great mountain that within a short time the whole host of the acquatic animals were agitated. Thereupon fire and smoke issuing from the thousand dreadful mouths of Vāsuki and his breaths, the energy of the Asuras named Pualoma, Kaleya, Vali, Ilvala, was greatly overpowered; they were then deprived of their effulgence like a *Sharala* tree burnt down by the forest fire. The clouds, subject to the command of the Divine one, poured showers upon the celestials and the cool breezes of the waves of the ocean blow upon them who were also deprived of their energy by the fiery breaths of the serpent and whose countenances, dresses and *Kanchuka* and other ornaments were also growing pale. The ocean being thus churned, the fishes, Makaras, tortoises and snakes, Timis, Water-elephephants, Nakras and Timingalas were all greatly agitated at first; and then arose therefrom a dreadful poison named *Halâhala*. Beholding that irrepressible poison, whose

action was difficult of being resisted and which was throwing itself up and down; and finding none to protect them, the patriarchs with subjects terrified took refuge unto Siva. Beholding that foremost of deities seated with his consort on the mount Kailāsha for the creation of the three worlds and the ascetics performing devout penances, pleasing to him, for final emancipation, the patriarchs bowed unto him, by chanting his glories.

THE PATRIARCHS said:—O great Deity! O lord of the deities! O thou identical with elemental creation! we have taken thy shelter; do thou save us from the poison which is about to burn down the three worlds; thou art the lord of fettering and releasing the entire universe; the intelligent sages adore thee and thou dost remove the fear of thy votaries. O lord! by thy creative energy full of qualities, thou dost create, preserve and destroy the universe—thy knowledge is self-acquired and thou dost hold the threefold appellation of Brahmā, Vishnu and Siva; thou art the greatly secret Brahman—from thee are manifest the real and non-real; thou art thy own *Atman* and art the universe in thine manifold energies and art therefore the great *Isvara*. Thou art the root of the Vedas, the beginning of the universe, *Atman*, the instrument of breaths, organs and objects, the (threefold) qualities, the nature, the time, determination and the virtue of truth and honesty; and thou art the prime, and the sages, cognisant of three-fold qualties, consider thee as their refuge. The fire is thy mouth; thou art identical with the entire host of the celestials; the earth is thy lotus-foot, time is thine movement who art the soul of all the gods; the quarters are thine ears and the lord of waters is thine navel; the wind is thy breath, the sun is thine eyes, the water is thy vital fluid; thine consciousness of self is the refuge of excellent and ordinary creatures; O divine lord! the moon is thine mind and the heaven is thine head. The oceans are thy belly, the mountains are thy bones, all sorts

of *Oshadhis* and creepers are the pores of thy body, the divisions of the Vedas are thy seven metals, and the three Vedas are thy form and the virtue is thy heart. O lord! the five Upanishads are thy mouth from which proceed thirty-eight *mantras*; thou art the true essence of the Great soul known as Siva and thine condition of refraining from sexual enjoyment is the effulgence. Thine shadow is the destroyer in the waves of impiety, and the qualities of goodness, darkness and ignorance are thine three eyes; thou art the propounder of scriptures; and the knowledge of Sankhya philosophy is thine soul, and the ancient Veda composed of metres is thine eyes. O Girithra! thine effulgence is beyond the perception of all the Lokapālas as Brahmā, Vishnu and Indra—wherein exists neither the quality of goodness, darkness, nor ignorance and which is identical with Brahman in whom all differences have ceased. Thy destruction of Kāma, (Daksha's) sacrifices, Tripura, Kālakuta, and various other goblins, does not lead to thine eulogy for thou dost not even think of this universe reduced to ashes, at the time of dissolution, by the sparks of thine own eyes. Those, who, consider thee, who art engaged in devout meditation and whose two feet are meditated upon by (the sages) in their hearts, who art self-controlled and the preceptor of the world, when in the company of Umā, as being addicted to lust and as cruel and ruthless when roving in the cremation ground, do not know thee, shameless as they are. Even Brahmā cannot conceive thine true form which is different from the existent and non-existent and who art the Great Purusha, how can he then chant thine glories. We are very ordinary amongst his creation so (our chanting of thine glories) is merely a measure of our own power. (We consider ourselves blessed) O lord! on beholding this thine form and not thy Great form for thine actions are not manifest and this thine appearance is for the protection of creatures.

THE AUSPICIOUS SUKA said :—Beholding their calamity and greatly stricken with mercy that friend of all creatures thus said to his beloved Sati :—

"Alas behold, O Bhavāni ! the distress of creatures, from the venom that has come out of the churning of the ocean of milk. It behoves me to promise them protection who have been greatly distressed for this; the work of an able man is the protection of the poor; the pious save the creatures even by their own fickle lives. O auspicious lady ! Hari, the soul of all creatures, is delighted with that person who extends his mercy towards those creatures, who possessed by the illusive energy of the great soul, injure each other. The Divine Hari being pleased, I too attain to delight along with the mobile and immobile, so I shall drink up their venom and may blessing proceed from me to the creatures."

Having said this to Bhavāni, that divine upholder of the universe addressed himself for drinking the venom ; she (too, cognisant of his prowess) began to delight. Placing on the cavity of his palm that venom capable of proceeding on all sides that great deity, the protector of creatures, out of mercy, drank it up. That cursed watery venom also showed its power, for it rendered his neck blue and which has become an ornament for that pious deity. Generally the sages are distressed by the affliction of creatures. Being informed of the wondrous action of that Purusha the soul of the universe, all the Prajās, Dākshayani, Brahmā and Bikuntha began to praise him. The little that fell down while he drank was devoured by reptiles, snakes, the venomous *Oshadhis* and other Dandaçukas.

CHAPTER VIII.

THE AUSPICIOUS SUKA said:—The deity, having a bull for his emblem, drinking up that venom, the immortals and the Dānavas were all pleased and with great force began to churn the ocean from which (then) arose Surabhi. O king! the Rishis, cognisant of the knowledge of Brahma, took her for *Havi* for the performance of those Agnihotra ceremonies by which one can attain to the region of Brahmā. Thereupon arose a horse yellow as the moon named Uchchaiçravā; for which Vali expressed a desire and not Indra under the instrstructions of the Divine Lord. Thereupon arose Airāvata, the king of elephants, who by his four teeth was pilfering the greatness of the Divine white mountain (Kailāsha); thereupon arose the eight elephants of quarters Airāvana and others; then the eight she-elephants, O king! as Avramu and others; then from the great ocean arose the wondrous jem Kaustabha, brilliant as the lotus for which Hari, to adorn his breast, cherished a desire; then arose the Pārijāta the ornament of the region of the celestials which grants the desires of all as thou dost always on this earth. Then were born the Apsarās whose throats were adorned with *Nishkas* and who wore beautiful raiments; with graceful looks and movements they created desire in the celestials. Thereupon arose the very Sree, the most exalted divine Ramā, adorning all the quarters with personal grace as does the lightning. Having their minds agitated by her beauty, grace, youthfulness, color and effulgence, all the celestials, Asuras and mankind cherished desire for her. Mahendra brought a wondrous seat for her and all the leading rivers brought pure

water in golden jars. The earth, worthy of being sprinkled, brought all the *Oshadhis*; the cows brought five articles named *Panchagarvya* and the spring brought fruits and flowers born in the months of Chaitra and Vaishākha. Then the Rishis laid down according to Shāstras the proper rites for ablution, the Gandharvas began to pour mellifluous notes and the dancing girls began to dance. Then the clouds began to pour forth the sounds of *Mridanga*, *Panava*, *Muraja*, *Anaka*, *Gomukha* and other musical instruments and blew conchs, *Viná* and flutes. Then the elephants of quarters with jars full of water and Vedic verses recited by the Brāhmanas performed the ablution ceremony of the divine chaste Sree having lotus-like palms: the ocean brought for her two pieces of yellow silken raiment; Varuna the *Vaijayanti* garlands accompanied by the hum of the maddened black bees, the patriarch Visvakarman various wondrous dresses, Sarasvati a garland, Brahmā a lotus and the serpents *Kundalas* for her; thereupon having thus got the auspicious ceremonies performed for her, and taking by her hand the lotus garland accompanied by the noise of bees she was about to go; her face was greatly beautified with *Kundalas* hanging on her cheek and with shameful smiles; her breast were sprinkled with sandal and *Kumkuma*; thereupon moving here and there with the sound of her *Nupuras* she looked like a golden creeper. Beholding Hari as the eternal refuge in whom all the good qualities eternally exist she did not behold (the like) either amongst the Gandharvas, Siddhas, Asuras, Yakshas, Chāranas or the celestials. "Forsooth one, having asceticism, has not been able to conquer anger, one having knowledge has not the disassociation; some are great but have not been able to conquer desire; is he god who depends upon others? Some body has got piety, but not compassion for creatures, some has got renunciation but not for salvation; some has prowess but not tried by time; devoid of all qualities (though) they are not

my equal. Some body lives for ever but has not got an auspicious character; some has got the latter but the permanancy of his life is hard of being known; there is one (Siva) in whom both of these are found and who has no blemishes but he is inauspiciousness (himself), but there is one who is perfectly auspicious but does not want me." Judging thus Ramā elected Mukunda (as her lord) who was greatly adorned with fidelity and many other virtues, endued with impartiality, untouched by three qualities, gifted with all accomplishments, who is satisfied with himself, and still wishes for (*Animā* &c.); she placed round his neck, the beautiful lotus garland that was in her hands and was sounded with the hum of the maddened bees; and then silently stood near, indicating by her bashful smiles that she has obtained her own place. (Then) the father of the three worlds made his own breast the habitation of the mother Sree gifted with great effulgence; Sree, too, with compassionate smiles, began to nourish her own subjects and the three worlds along with the protectors thereof; the followers of the celestials along with their wives began to sing and dance and play on the diverse musical instruments such as conch, drum and *Mridanga*. Showering flowers and uttering *Mantras* that are dedicated to him the patriarchs headed by Brahmā. Rudra, Angiras and others began to chant his glories; and being looked upon by Sree, the celestials and other creatures along with patriarchs were gifted with good character and other accomplishments and attained to the most excellent gratification; and being disregarded by Lakshmi the avaricious Daityas and Dānavas were divested of their energy and sprightliness. Thereupon arose the celestial damsel, the lotus-eyed Vāruni and by the command of Hari the Asuras took her; and the ocean was again churned by the Daityas desirous of having nectar, and then arose, O great king! a highly wondrous male being. His two arms were high and plump, his neck was adorned with three

lines like a conch and was beautifully round; he had a green garland and was adorned with various ornaments; he wore a yellow raiment, his breast was greatly spacious and his ears were adorned jewelled *Kundalas*. His hairs even to the very end were greatly beautiful, black and curling and he was gifted with the prowess of a lion; adorned with bracelet he was holding up jars filled with nectar; he descended from a portion of the very Divine Vishnu. He was the well-known Dhanwantari, the father of *Ayurveda* and an eater of sacrifice. Beholding the jar filled with nectar, the Asuras, desirous of appropriating the whole, took it by force; the jar of nectar being thus pilfered by the Asuras the celestials were greatly dejected and took the refuge of Hari. Observing their depressed spirit the Divine Hari, granting the desires of His votaries (said):—"Be not dejected, I shall by my own illusive energy accomplish your object." O king! then there arose a conflict amongst them who were all burning with desire for the nectar (and clamoured) "I shall take first, I shall take first, not you and not you." O king! the weak Diatyas, growing jealous, thus prevented the powerful ones, who had taken the jar, saying:—"The celestials too, who have equally toiled for this, deserve their portions as in the sacrifice of Satra; and this is the eternal virtue." In the meantime the lord Vishnu, cognisant of all the means, assumed the form of a female, highly wonderful and above description. Her colour was blue like lotus, worthy of being seen; she was perfectly beautiful; the ears were both equal and well-adorned; the countenance had beautiful cheeks and nose, the belly was very thin in consequence of the weight of breast, on account of the rising youth; by the smell of the countenance the bees, attached, were humming and the eyes were terrified as if, in consequence thereof. The beautiful hairs were adorned with the garlands of full-blown *Mallikás*, the beautiful neck had a charming

necklace and the arms were adorned with *Angadas*. The island-like waist was covered with clean cloth and adorned with beautiful *Kânchi* and the two moving feet with *Nupuras*. The minds of the leaders of Daityas were repeatedly being stricken with lust by her looks accompanied by the movements of eye-brows and beautiful smiles.

CHAPTER IX.

THE AUSPICIOUS SUKA said :—The Asuras divorced from friendship towards one another and throwing it (nectar) observed a damsel approaching (them). Thereupon taking the jar of nectar, Hari, adorned with sidelong, smiles said :—"If you promise to accept what I decide, either good or bad, I shall then distribute this nectar." Hearing her words the leading Asuras, not informed of her true measure, agreed, saying 'So be it'; then having fasted they bathed, offered oblation to fire with *Havi* and saluted the cows, Brâhmanas and the elemental creation; and the Brâhmanas then performed auspicious rites (for them). Then wearing new clothes according to their respective castes and well-adorned they sat on Kuça, having their tops directed to the east. Then the Asuras and the Devas having been seated with their faces directed towards the east, in (that room) fragrant with incense and adorned with garlands and lamps, she entered there, O king! with the jar in her hands; her thighs were like the trunks of elephants, her waist was covered with a silken raiment, her movements were slow on account of the weight of the waist, her eyes were inebrite, her breast were like

two jars; and moving her golden *Nupuras* she was making an indistinct sound. Beholding her, the companion of Lakshmi, known as the goddess *Para*, whose *Kundalas* were made of gold, whose, ears, nose, cheeks and countenance were highly charming and the cloth covering whose breast was loosened, the celestials and Asuras were beside themselves with desire. Thinking that it is unfair to give nectar unto Asuras like unto milk to the serpents and considering them cruel by birth Achyuta did not distribute it amongst (the Asuras). Then having arranged different rows the lord of the earth made them sit in their respective rows. Then taking the jar and beguiling the Daityas with sweet and highly honorable words he made the celestials, who were seated at distance, to drink the nectar, removing decrepitude and death. Then O king! satisfying their self-made contract and thinking ill of the quarrel with a female, the Asuras, who had been shown affection, sat silently (there). Having made love towards her and been afraid lest there might be obstacle in it, they, greatly moved by honours (shown to them), did not speak any thing unpleasant. When it was announced by the moon and the sun, that Rāhu, assuming the form of a celestial, was seated in their row and drinking nectar, Hari, with his discus, sharp as a razor, cut off his head which fell down not being sufficiently nourished by nectar. His head was rendered immortal. So the unborn conferred upon it the dignity of a planet, who still, with hostile feeling, pursues the sun and the moon at different Parvas. The celestials having consumed the nectar, the Divine Hari, the protector of the world, having renounced his female form, assumed his true one in the very presence of the Asuras who were looking at Him. Although the place, time, instrument and the object, intellect and work were same both for the celestials and Asuras still the result became diversified; He is worthy of being attended upon resorting to the refuge of whose lotus-feet the celestials reaped the fruit of nectar and the Daityas

were deprived. Whatever, mankind perform for their body or children by means of wealth, life, action, mind and words, becomes futile in consequence of difference like unto giving water to the branches neglecting the root.

CHAPTER X.

THE AUSPICIOUS SUKA said :—O king ! the Daityas and Dānavas, though engaged in action, could not obtain the nectar on account of their being inimical towards Vāsudeva. Having obtained nectar and made his own votaries, the celestials, drink it, He, O king ! seated on Garuda, went away before the very eyes of all creatures. Beholding the most accomplished piety of their enemies, the sons of Diti, stricken with jelousy, with uplifted weapons, fell upon the celestials. Thereupon the celestials, who were rendered all perfect by drinking nectar and who had taken refuge unto the feet of Nārāyana, began to fight in return with various weapons. Thereupon there arose a highly terrible and hard encounter, capable of making down stand erect, on the banks of the ocean called the battle between the gods and demons. In that conflict, desirous of overpowering each other's enemies, they, holding each other, wounded them with daggers, arrows and various other weapons ; there arose a great noise from the sounds of conch, kettle-drum, *Mridanga*, bugle, *Damaru*, as also from elephants, horses, cars, and infantry ; then the car-warriors, began to fight with the car-warriors, infantry against infantry, the cavalry against cavalry, the elephants against the elephants ; some with camels, some with elephants, and some

with asses pursued their enemies; some with *Gaurmukhas*, some with bear, some with tigers, some with lions, some with vultures, some with *Kanka*, crane, Vāsa and other birds. Some with Timingilas, Sharabhas, buffaloes, rhinoceroses, cows, bulls and Gavayas proceeded to the field of battle; some came with jackals, mice, hare, and men, some heroes with acquatic birds and those moving on land and various other creatures having monstrous forms; these, O king! came before both the rival armies. O descendant of Pāndu! like the two oceans adorned with acquatic animals, the armies of the gods and demons, appeared beautiful with variagated pennons, unsullied white umbrella, the rod made of highly precious jem, *Chamaras* made of the feathers of peacocks, with clothes round the body raised up by the wind, headdress, *Saktis*, armour, dress and various weapons resplendent in the rays of the sun and with soldiers arranged in rows. O king! in that battle, Virochana's son Vali was the commander of the Asura army; being seated on his car, the best of all, called Vaihāyasa, coursing at will, made by Moya, fiilled with all articles for warfare and all wonders, he shone like the moon rising from the mount; even by discussion none could ascertain what it was—sometimes visible and sometimes invisible, he was encircled by the commanders and had two *Chamaras* on both the sides and umbrella over his head. And there were on all sides the Asuras—the commanders of various divisions —Namuchi, Samvara, Vāna, Viprachitti, Ayomukha, Vimurdhā, Kālanābha, Praheti, Heti, Ilvala, Sakuni, Bhutasantāpa, Vajradanshtra, Virochona, Hayagriva, Shankushirā, Kapila, Meghadundubhi, Tāraka, Chakrajit, Shumbha, Nishumbha, Jambha, Utkala, Arishthanemi, Moya, the king of Tripura, Pauloma, Kāleya, Nivāta, Kavacha and other Asuras who were pained for not being able to partake of the nectar; all growing angry and vanquishing the immortals in the field of battle, emitting leonine roars they began to blow their conchs. Beholding the Asuras thus maddened with their

power, Indra, the king of the celestial region, was greatly worked up with anger; he came to the welkin seated on Airāvata the elephant of the quarter, like the sun coming to the mount of rising where the fountains produce waters. There came encircling him various deities with their conveyances, weapons and flags and all the Lokapālas headed by Vāyu, Agni, and Varuna together with their own retinue. Thereupon facing each other, calling them by names, vilifying, inviting and entering before the rivals, gods and demons engaged in fight. Vali began to fight with Indra, Kārtikeya with the Asura Tāraka, Varuna with Heti, O king! Mitra with Praheti, Yama with Kālanabha, Viswakarmā with Moya, Shamvara with Tashtā, and Virochana with the Sun. Namuchi faught with Ajita, Ashwinis with Vrishaparvā and the sun with the hundred sons of Vali of whom the eldest was Vāna. Then Soma faught with Rāhu, Vāyu with Puloma, the fierce goddess Vadrakāli faught with Nishumbha and Shumbha, Vrishākapi with the Asura Jambha, Vibhāvasu with Mahisha, Ilvala with Vatapi faught with Brahmā's son. O slayer of enemies! Durmursha faught with Kāma, Utkala with mothers, Vrishaspati with Sukra, Shani with Naraka; Maruta with Nivātakavachas, the immortals Viswadevas faught with Kāleya, the Rudras faught with Paulamās. Thus the Asuras and celestials selecting each his rival and fighting, being desirous of obtaining victory by dint of his prowess struck each other with daggers, *Tomaras* and various other weapons they incessntly cut down each other's head with Bhushundi, discus, maces, Hristi, Pattishas, Shaktis and Vindhipalas. And elephants, horses, cars and various conveyances with infantry and riders were rendered into pieces by strokes of various weapons; their arms, thighs, shoulders and legs fell down severed; and flags, bows, armours and dresses were torn into pieces. The dust heaved up from the battle-field trodden by the celestials and others and the wheels of

the cars first enshrouded the welkin and the sun and then wetted by the pouring of blood it desisted. The field of battle was beautifully adorned with crowns and ear-rings, dropped down from heads, the eyes whereof were reddened with anger and the lips cut, as also with the well-dressed arms of the soldiers and thighs resembling the trunks of elephants. Then looking with the eyes of their cut off heads there arose a (number of) *Kavandhas* (headless spirits) who, fixing arrows on their bow-string, pursued the soldiers. Thereupon Vali pierced Mahendra with ten arrows, his carrier Airāvata with three, with four the four protectors, and with one the driver, but before those swift-coursing shafts fell down, Sakra, smiling, sundered them all with his sharpened javelins. Beholding his excellent deed, (Vali) growing envious took up Shakti which was burning like a huge fire-brand in his hand and which (Indra, immediately) cut into pieces; he then took up a mace, then a Prāça, then a *Tomara* and then *Rishthi*—(in this wise) whatever weapon he took up was cut into pieces by the Lord (Indra); thereupon disappearing from view the Asura created his demonaic illusion by which came upon the celestial host a huge mountain; thereupon fell down trees burnt by the forest fire; then mountains with summits sharp as scimitars fell upon the hostile army; then fell down huge serpents, *Dandashukas* (snakes) reptiles, lions, tigers, boars and huge elephants that crush down (every thing); O lord! hundreds of she-demons naked and holding maces in their hands, and a host of Rākshasas raised up a cry of "cut them, pierce them". Then in the sky huge clouds began dreadful and deep mutterings and lightnings driven by the wind began to shower fire. And the great fire, created by the Asura having the wind as its charioteer and growing fierce like the fire of dissolution, began to burn down the celestial host. Thereupon was seen on all sides the upheaving ocean (and the battle-field looked) dreadful by the waves and whirl-

pools raised by the crushing wind. In this way the Daityas, of great illusive powers and unperceived motion, having created various illusions in the field of battle, the celestial army met with a destruction. O king! when Indra and other deities did not find any remedy for it, they began to think of the Divine Lord, and the protector of the universe came there. Then came in view (the Lord) wearing a yellow raiment, having eyes like new grown lotuses, holding eight weapons in his eight hands, placing his two feet upon Garuda and adorned with Sree, Kaustabha, a highly precious crown and a pair of picturesque ear-rings. On his entering the (battle-field) all the great influences of illusion produced by the incantation of Asuras disappeared as a dream disappears with the waking; the remembrance of the greatly glorious Hari frees (one) from (all) calamities. Beholding Him on Garuda in battle, Kālanemi, seated on lion, discharged a huge mace, taking it easily which fell on the head of Garuda. O king! the lord of the three worlds killed with it the enemy together with his carrier. Having their heads sundered by his discus the highly powerful Māli and Sumāli fell in the battle-field; and seeing Him thus when Mālyavān took up his fierce club to slay Garuda, the Prime Person with his discus cut off his head.

CHAPTER XI.

THE AUSPICIOUS SUKA said:—Having regained their consciousness by the mercy of the Great Purusha the celestials assailed severely in the encounter those enemies by whom they had been assailed before. While the Divine

chastiser of Pāka took up his thunder-bolt for striking Virochana's son all the creatures exclaimed saying, "Alas! Oh!" Vilifying him, who, intelligent (as he was) while roaring in the battle-field well-dressed, stood before him, the wielder of the thunder-bolt said:—"As a vile robber, obstructing the ears and eyes of a child, pilfers him so, O stupid fellow! you wish to vanquish us having overpowered us by your illusion. O master of illusions! I throw down those ignorant creatures to a lower level than what they occupy who by their illusive powers desire to ascend heaven or rise higher up; O vicious-minded one! I shall dissever your head to-day, a master of vicious illusions (as you are), with my thunder-bolts having a hundred heads, exert with all your kinsmen."

VALI said:—To those persons who urged on by Kāla stand in the encounter, glory, victory, defeat and death gradually happen. The wise behold this universe as guided by Kāla and they (therefore) neither grieve nor are elated with joy; you are all ignorant. We shall pay no need to your words cutting to the very quick who consider yourselves as instruments of all these and are worthy of being pitied (accordingly).

THE AUSPICIOUS SUKA said:—Having thus chastised the king of celestials the repressor of heroes, (Vali) with Nārācha, outstretched to the very eyes, struck him again who had (already been) wounded (with his remonstrations). Although thus assailed by his truthful enemy the deity did not tolerate his accusations like a goaded elephant. He then immediately struck the repressor of enemies with that dreadful thunder-bolt; he then fell down on earth from his conveyance like a mountain with its wings dissevered. Beholding his friend thus fallen, Vali's friend Jambha, despite his friend being slain, proceed, to perform a friendly act; then united with Sinhavāha and lifting up the mace with great velocity, that highly powerful (demon) struck with it Indra and his

elephant on the joint of the shoulders; being greatly pained by the stroke of the club and bewildered, the elephant touched the ground with its knees and attained to great afflictions. Thereupon a car drawn by a ten hundred steeds was brought by Mātali, and the king of the celestials, leaving off the elephant, ascended the chariot. Thereupon speaking highly of the action (of the charioteer) Jambha, the foremost of the Dānavas, vauntingly struck him in the encounter with a burning mace. Resorting to the quality of goodness, Mātali put up with the dreadful pain; Indra (too) enraged sundered Jambha's head with his thunder-bolt. Hearing of Jambha's destruction from the Rishi Nārada, his kinsmen Namuchi, Vala and Pāka arrived there speedily and cutting Indra to the very quick with harsh words overpowered him with shafts like clouds overpowering a mountain with shower. The light-handed Vala, with arrows, simultaneously assailed the ten hundred steeds of Indra; Pāka (assailed) with two arrows Mātali and the chariot; with simutaneous setting and discharging both of them were separately wounded up and down—and this appeared wondrous in the battle-field. With fifteen gold feathered huge arrows Namuchi pierced (Indra) and began to emit dreadful roars in the battle-field like watery clouds. Like clouds covering the sun in the rainy season the Asuras with their arrows covered Indra with his car and charioteer. Not beholding him and considering themselves without a leader (in the hands) of the hostile army, like merchants with their boat broken in the midst of an ocean, the celestials with their followers being bewildered began to cry aloud. Then issuing out with his flag, chariot, horses and charioteer from the cage of arrows Indra appeared like the sun lighting up the sky, quarters and the earth with his effulgence on the destruction of darkness; and beholding his soldiers assailed by the enemies in the battle, the wielder of the thunder-bolt uplipted it in anger for the destruction of his foes; and he

suddenly, O king! therewith sundered the heads of Vala and Pāka and created terror in the minds of their kinsmen who saw it. Beholding their destruction and being stricken with grief, malice and anger, Namuchi, bent upon the destruction of Indra, O king! put forth a mighty exertion. Taking up his iron mace having bells and adorned with gold, he, enraged, began to exclaim. "Oh! thou art slain" and discharged it at the king of the celestials, roaring like a lion; Indra (too) with his arrows sundered it into a thousand pieces, rising up into the sky with great velocity; and then the king of the celestials stricken with anger, O king! struck him on the shoulders with his thunder-bolt, for cutting his head off. The thunder-bolt, which was despatched and discharged by the might of the king of the celestials, could not cut his skin (even). It was a great wonder that, what sundered the highly powerful (Asura) Vitra, was baffled by the skin of Namuchi's neck. Indra feared him from whom the thunder-bolt used to come back unsuccessful (and he thought) "How this bewilderment of creatures has been brought about by Destiny?" (The thunder-bolt) by which, in the days of yore on the occasion of the destruction of creatures, I sundered the wings of the mountains, who by their own weight and wings used to fall down on earth, by which the mighty Vitra powerful by virtue of his ascetic observance, was slain as well as other powerful (Asuras) whose skins had not been cut by all the weapons—that (thunder-bolt) discharged by me, has been baffled on this Asura. Alas! I shall not take up this thunder-bolt useless like a stick. Oh! useless is also the energy of Brahmā." To Indra thus bewailing, the disembodied voice said :—'This Dānava is not capable of being slain by a dry or wet object. This boon was conferred upon him by me, that death (would not proceed) from wet or dry object; do thou think of any other expedient, O Maghavat!" Hearing those words of the god, Maghavat, with a concentrated mind, thought and considered a foam as partaking of

the both. He then cut off Namuchi's head with that, neither dry nor wet. Engarlanding the king of the celestials, the sages began to chant his glories; the two leading Gandharvas, Visbhāvasu and Paravasu began to sing; the celestial bugles were sounded and the dancing girls began to dance with delight. Like a lion killing a deer, Vāyu, Agni and other deities began to slay the minor Asuras who challenged them respectively. O king! beholding the annihilation of the Dānavas and despatched by Brahmā, the Rishi Nārada prevented the celestials.

THE AUSPICIOUS NARADA said:—Resorting to the arms of Narāyana you have all obtained nectar and been endowed with all prosperity; do ye desist from dissension.

THE AUSPICIOUS SUKA said:—Honoring the sage's words and controlling their anger they all, having their glories hymned by their followers, repaired to the celestial region; and by the command of (Nārada) those who remained in the battle-field, taking the distressed Vali with them, went to the mount where the sun sets. Usanas, by virtue of his own knowledge of *Sanjivani* (reviving dead men) brought them all back into life whose bodies in the battle-field were not entirely spoiled and who had their heads or necks. Being touched by Usanas, Vali regained his senses and memory and he, well-versed in the real truth of things, was not dejected though he was defeated.

CHAPTER XII.

THE AUSPICIOUS SUKA said:—Hearing that Hari had enchanted the Dānavas in the form of a damsel and made the celestials drink of nectar, the Divine Siva, having the bull for his emblem, along with all the ghosts and the goddess

went on the back of his bull for seeing where the slayer of Madhu was. Having been welcomed with honor by the Divine Lord and seated at ease, Bhava, in the company of Umā, returning the welcome and smiling said to Hari:— "O god of gods! O thou spreading over the universe! O thou identical with the universe! O lord of the universe! thou art the cause of all objects and therefore art the God and the Soul. Thou art that eternal Brahman in the form of intellect from whom the beginning, the middle and the end of the universe proceed but which do not belong to his form, who art "this," "that" "I" and who art both the enjoyer and the object enjoyed. The sages, wishing well-being, having no hope and renouncing association both in this world and the next, adore thine lotus-feet. Thou art the perfect Brahman, bliss devoid of qualities and grief, art all joy, art above the influence of all changes; save thee, there exists nothing and thou art different from all; thou art the cause of the creation, preservation and destruction of the universe and thou art the lord of all creatures; though thou dost not wait (for any thing still thou dost) wait for thine votaries. Thou art identical with the existent and non-existent; as there is no difference of object between gold and the ornaments made of gold, the ignorant attribute difference to thee, but thou art without any designation; the qualities bring about difference in thee (in reality thou hast none.) Some regard thee as Brahman, some regard thee as Dharma (religion), some consider thee as the Purusha above Prakriti and Purusha, some designate thee as the excellent male being endued with new energy, and others call thee the Great Purusha independent in Himself. Neither myself, Brahmā nor Marichi and others created by the quality of goodness, having our minds possessed by thine illusive energy, O lord! can understand truly this thine creation how can Daityas and mortals whose origin and conduct proceed from the qualities of darkness and

ignorance? Thou art cognizant of the creation, preservation and destruction of the universe, the exertions of all creatures, the ties of the world as well as emancipation; as the wind extends over the mobile and immobile creation and the etherial region, so thou art manifest all over, as the soul and the intellect. I have seen all thine incarnations while sporting with thine qualities and I wish to behold that female form which thou didst assume, by which the Daityas were bewildered the celestials drank the nectar; we have come here for seeing this and have got a great curiosity for this."

THE AUSPICIOUS SUKA said:—Being thus eulogised by the holder of mace the Divine Vishnu, smiling replied unto Girisha in words pregnant with deep significance, saying;—"The vessel containing nectar having passed (into the hands of the Asuras) I assumed the female form for deceiving the Daityas, for in this I perceived the accomplishment of the object of the celestials. O foremost of the celestials! I shall now show this to thee, who art desirous of seeing this, which is highly honored by them, who have desires in them and from which originate desires."

THE AUSPICIOUS SUKA said:—While saying this the Divine Lord disappeared therefrom, casting his looks on all sides; Bhava with Umā waited there. Thereupon he saw, in the garden abounding in variagated flowers and trees covered with new leaves, a beautiful female having her waist clothed with a brilliant silken raiment and Mekhalā and playing with a *Kanduka*. The ball falling and rising up her breast and beautiful bracelet were so shaken that it appeared, that she, broken down in the middle by the heavy weight thereof, was moving hither and thither, her tender feet resembling corals. The greatly fickle *Kanduka* moving on all sides, the pupils of her expansive and beautiful eyes, appeared to have been stricken with anxiety; the *Kundalas* appeared graceful by the beauty of the ears; and

the countenance appeared highly beautiful on account of the *Kundalas* and black hair arranged in braids. Holding by the left hand the loosened raiment and locks and having driven the *Kundalas* by her right hand, she, it seemed, was enchanting the universe with her own illusory powers. Beholding her and stricken with her glances accompained with sidelong smiles proceeding from her bashfulness while playing with the *Kunduka* and being beside himself by looking at her and being looked at the Deity could not perceive himself, Umā who was near him, and his own followers. Once the *Kanduka* slipped off her hands and fell at a distance, and while she ran after it, the raiment upon her waist was lifted up by the wind and the Diety fixed this eyes upon it. Beholding that graceful female, having beautiful limbs and worthy of being seen, who was casting her side-long looks upon him, he felt attachment towards her. Having his good sense pilfered by her and been overpowered by her lustful gestures he, although seen by Bhavāni, casting off bashfulness came near her. She was without any raiment and beholding him approach, became greatly ashamed ; and smiling, she hid herself behind a tree and did not stand there. Having desire excited in him and been brought under the control of the God of love, the Divine Bhava followed her like an elephant following a she-elephant. Running after her speedily, holding that female who was unwilling by her locks, he embraced her by his arms. Being embraced by the Lord like unto a she-elephant by an elephant, she ran hither and thither and all her hair were dishevelled (accordingly). Then having released herself from the limbs of that foremost of the celestials, that female of a spacious waist created by the illusive energy of the Diety, ran away. Being overpowered by his enemy Kāma, Rudra followed her footsteps, the wondrous creation of Vishnu. Hara neared all the Rishis who lived in rivers, lakes, on mountains, in forest, gardens and other places ; then having perceived that he was overpowered by the illusive

energy of the Diety he desisted therefrom. Thereupon remembering the glory of the soul of the universe whose prowess is beyond conception, he did not consider it wondrous; then beholding him untouched by remorse and shame, the slayer of Madhu, assuming his own male form and greatly delighted said.

THE LORD said :—O foremost of the celestials, fortunate it is that thou hast regained thy true nature although enchanted by my illusive energy in the form of a female; thou dost exist in thy self; who, else, being once attached, can go beyond the illusive energy which creates (wonderful) ideas and which is hard to be crossed over by persons of unripe understanding. This illusive energy, identical with qualites, being united with me under the influence of time shall not overpower thee (in future).

THE AUSPICIOUS SUKA said :—O king, having thus been honoured by the Diety having the mystic mark of Saivatsa, (Bhava) welcoming and circumambulating him, repaired along with his followers to his own region. Then, O descendant of of Bharata, in sweet words the Divine Bhava said to Bhavāni, who was a portion of his own self, a form of the illusive energy and was respected by all the leading ascetics :—"Dost thou behold the illusive energy of the unborn, the Great Diety and the great Purusha; I am the Lord of Kâlas, I have been over-powered by it what to speak of those persons who are not independent? He is the ancient Purusha in whom neither time nor destiny can enter and of whom thou didst ask me when I desisted from my devout penances after a thousand years."

THE AUSPICIOUS SUKA said :—O my child, I have thus related unto thee, the prowess of the Divine master of Sangabow who held on his back the huge mountain Mandara at the time of the churning of the ocean. Whoever shall reverentially chant or listen to his glories shall never have his energies dissipated—for the chanting of the glories of the

Illustrious Lord destroys all worldly miseries. I bow unto him, who, having enchanted the Asuras in the form of a female, made the immortals seeking his refuge drink of the nectar produced by the churning of the ocean, whose feet are beyond the perception of the wicked and are attainable only by meditation and who fulfills the desires of his votaries.

CHAPTER XIII.

THE AUSPICIOUS SUKA said:—Hear, I shall give an account of the progeny of the seventh Manu, who is still living, the sun of Vivaswata known under the name of Srāhdha-deva; O slayer of enemies! Ikshwaku, Nābhaga, Dhrista, Sharyati, Narishwanta, Nābhāga, Dashta, Varuna, Prishadra and Vashumān; these ten are the offspring of the Manu Vaivasvata. O king, in this Mawantara, the deties were Aditya, Vasu, Rudra, Viswadeva, Marudganas, the two Aswinis and Ribhu and Indra was the king of all the deities; the seven rishis were Kashyapa, Atri, Vashistha, Vishwamitra, Gotama, Jamadagni, and Varadvāja. In this the Divine Vishnu was born of Aditi by Kashyapa; and being born amongst the Adityas he assumed the form of a dwarf. The seven Manwantaras have been briefly described unto thee by me. I shall relate afterwards the future Manwantara in which Vishnu will incarnate himself. Vivaswān had two wives—both of them were daughters of Visvakarman and were named Chāyā and Sanga of whom I spoke before; some say he

had a third wife named Badavā, but (I think) Sanga was Badava; she had three children. Yama, Yami and Shradhadeva; hear, I shall describe the progeny of Chaya. (She had one son) Sāvarni and one daughter Tāpti who was the wife of Sambarana and the third was Shani; the two sons of Badavā were the two Ashwinis; when the eighth period of Manu shall set in, Sāvarni shall be the Manu; Nirmoka, Virojaskha and others shall be his progeny; Sutapas, Virajās, Amrita Prabha and others shall be deities and Virochana's son Vali shall be their king; conferring upon Visnu the entire world, who begged of him land to cover three footsteps, and renouncing the station of Indra, he shall attain to to the accomplishment of ascetic observance. The Divine Lord delightedly bound him and placed him again in the region underneath the earth; and he now lives there superior even to the celestial region, like the King of heaven. Galva Diptiman, Parasharama, Ashvathama, Kripa, Rishwasringa, our sire, the Divine Vadrayana, shall be the seven Rishis, who, O King, are now living in their respective hermitages in divine communion. Being born of Sarasvati by Devagulya the Lord shall be (known as) Sarvabhowma and stealing a piece of land from Purandara shall confer it upon Vali. The ninth Manu Daksha Savarin shall be born of Varuna. Bhutketu, Diptaketu and others shall be his progeny; Para, Marichigarva and others shall be the deities; Advata their king and Dijutman and others shall be the seven Rishis. Being born of Amvudhara by Ayusloman, the Divine Lord shall be known as Rishabha by whom Advata shall be made to enjoy the prosperous three worlds. The tenth Manu Brahmasavarni shall be the son of Upashloka; Bhurisena and others shall be his progeny; Havisvan and others shall be the Brahmanas. Havishman, Sukrita, Satya, Jaya Murti and others shall be the Rishis; Suvasan, Abirudha and others shall be the deities and Shambhu their lord. Having a portion of Him born of Visuchi by Vishwas-

rik as Vishwaksena the Divine Lord shall contract friendship with Shambhu. The eleventh Manu Dharmasāvarni shall have ten children beginning with Satyadharma; Vihangama, Kālagama, Nirvānaruchi and others shall be the deities; Vaidhrita shall be their king; Aruna and others shall be the Rishis; and the Divine Hari, with one portion being born of Vaidhrita by Aryaka, shall be known as his son Dharmasetu; and that portion shall uphold the three worlds. O king Rudrasavarni shall be the twelfth Manu and Devavān, Upadeva and Deva Shrishtā and others his progeny; Harita and others shall be the deities and Gandhadhāma the king; Tapomurti, Tapaswi, Agnidhra and others shall be the Rishis. And a portion of Hari being begotten by the Brahmana Satyasaha on his spouse Sunritā shall be celebrated by the name of Sudhamā and for him that period shall be well known. The self-controlled Devasāvarni is the future thirteenth Manu; Chitrasena and others shall be the deities, Divampati the king and Nirmoka, Tatwadarshi and others the Rishis. (And then) a portion of Hari shall be begotten on Vrihati as the son of Divahotrā known as Yogeswara who shall perform the work of Divampati. Indra Savarni shall then be the fourteenth Manu; Urugambhira Bradhna and others shall be the progeny; Pavitrachakshusa and others shall be deities; Suchi, their king, and Agnivaha, Suchi, Sadha, Māgadha and others shall be the ascetics. O great king, being born of Vināta Hari shall be the son of Satrāyana and being known as Vrihadvāna shall spread his actions. O king, I have thus described unto thee the fourteen Manwantaras, past, present and future. These fourteen shall extend over a period of a thousand *Yuga*.

CHAPTER XIV.

THE KING said :—Do thou tell me, O great Rishi, how, by whom and in what work all these Manus were engaged in different Manwantaras.

THE AUSPICIOUS SUKA said :—O king, all the Manus, their progeny, the Rishis, the Indras, and all the celestials are all commanded by the Purusha. Being engaged by sacrifices, the forms of the Purusha, O king, all the Manus, perform the work of the world. By virtue of their asceticism the Rishis observed the destruction of Srutis at the end of the fourth *Yuga* from which the eternal religion again sprouted. Thereupon, being commanded by Hari, the Manus, O king, being self-controlled, instituted, in their respective periods on earth, the four-footed religion. The sons, of Manus, generation after generation till the end of the Manwantaras, observed it. And along with them who are endowed with the faculty of enjoying as well as the duties, partaking of sacrifice, Indra, enjoying the prosperity of the three worlds conferred upon him by the Lord, governs the three worlds and gives showers profusely in the world. Assuming the form of a Siddha Hari gives instructions in knowledge in every Yuga, instructions in action in the shape of the Rishi, and in Yoga in the form of the Lord of sacrifice (as Datatreya and others). In the form of the Patriarch he creates creatures; in the form of the king he slays the robbers and in the shape of the Death destroys the universe, his qualities taking different forms. He is eulogised by people with various scriptures, who, having their souls bewildered by his illusion in the shape of name, cannot see him. Thus the extent of Kalpas and of minor Kalpas is described in which those conversant with Puranas place the fourteen Manwantaras.

CHAPTER XV.

THE KING said :—Why did Hari, the lord of creatures, beg of Vali, like a poor man, ground covering three foot-steps? And why did he obtaining it bind him? I wish to know all this; I have great curiosity in it—for wonderful is the begging of the Perfect Lord as well as the binding of the innocent (Vali).

THE AUSPICIOUS SUKA said :—O king, being defeated and deprived of his life by Indra he was revived by Vrigu; thereupon becoming a disciple and conferring upon him all the riches the high-minded Vali adored all the descendants of Vrigu. Being pleased with him the high-minded Brāhmanas, the descendants of Vrigu, having sprinkled him who was desirous of conquering the heaven, made him perform the sacrifice of Viswajit. When a proper oblation of Havi was offered there arose immediately a golden chariot with several yellow steeds like those of Indra and one pennon having the emblem of a lion; as well as a celestial bow having a golden frame, two quivers filled with un-ending arrows and a celestial armour; his grandfather conferred upon him a garland of unwithered flowers and Sakra a conch. Thereupon being thus supplied by them, who also performed a benedictory ceremony, with implements of warfare he bowed unto the Brāhmanas; and then having circumambulated Prahlāda he bowed unto him (also). Then having ascended the celestial car conferred upon him by Vrigu the mighty car-warrior wore a beautiful garland and put his armour on; and then taking up his bow and dagger placed the quiver (on his back). Having his arms adorned with golden bangles and ears adorned with two Makara shaped ear-rings he ascended his car and appeared like fire. Thereupon sur-

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rounded by the leading Daityas together with their respective armies equal to him in strength and wealth who were as if with their looks drinking up the sky and quarters, Vali, commanding his huge demonaic army, proceeded to the prosperous city of Indra as if shaking the heaven and earth. (The city) was adorned with charming forests and gardens such as Nandana and others which were resonant with the music of birds and sweet notes of the maddened black-bees, and the branches of the immortal trees whereof were bent down with the weight of fruits and flowers. In the tanks there three celestial damsels were sporting and the lotuses thereof were agitated by the swans, Sārasas, Chakrabākas, Karandavas and others aquatic birds. It was girt on all sides with the etherial Ganges forming its rampart as if, and with high walls on which were arranged all the fields of battle. It was built, by Viswakarman ; the doors were made of gold, gates of crystal and high ways were well-arranged. It was filled with sitting places, courtyards and bye-lanes and was always covered with an Ajuta of chariots ; and the crossings of the four streets were adorned with altars made of jewels and Vaidurjas. And there were beautiful females whose beauty and grace were everlasting, who were all ever youthful, whose raiments were clean and who also shone like the flames of burning fire. And there, wind carrying the fragrance of sweet scented garlands dropt down from the hairs of the celestial females, was travelling in various roads. And the high-ways, frequented by Asuras, were filled with smokes, with the perfume of Agura issuing out of the golden windows. The city was filled with the tops of the conveyances which were adorned with awnings set with pearls, golden flags, crested with jewels and various other pennons ; it was resonant with notes of peacocks, pigeons and black bees and rendered auspicious by the sweet notes of the females of the charioteers. It appeared graceful with the sound of Mridanga, conch, drum

and bugle as well as that of Vina, Muruja, and flute set in time and in accompaniment with the music and dancing of the Gandharvas; and with its effulgence it seemed to have vanquished the presiding deity of lustre. The impious, wicked, cruel, cunning, proud, and lustful and avaricious cannot enter there; only those, who are divorced from all these, can enter there. The commander (Vali) made encampments all over outside the city and blew the conch conferred upon him by his preceptor striking terror into the hearts of the celestial damsels. Being informed of the great energy of Vali Indra, accompanied by all the celestials, said to the preceptor:—"O thou endued with spiritual wealth, we behold again the energy of our former enemy Vali; me-thinks, we shall not be able to bear it; why has he been filled with such energy? Forsooth, none shall, by any means, be able to thwart it, for he seems to drink the universe with his mouth, lick the ten quarters with his tongue and burn the quarters with his eyes; he has risen up like the fire of dissolution. Tell us the cause of our enemy growing thus irrepressible, of his strength, bravery, prowess and energy from which (proceeds) his endeavour."

THE PRECEPTOR said:—"O Maghavān, I know the cause of the advancement of your enemy; he is (their disciple) and has been endued with energy by the descendants of Vrigu conversant with the knowledge of Brahmā. Save the Lord Hari, neither thyself nor any one equal to thee shall be able to vanquish the powerful Vali. Who shall be able to discomfit him who has been endued with the energy of Brahman? None shall be able to stand before him as people cannot stand before Kritānta. Do ye therefore renouncing heaven live in disguise till the hour of the destruction of (your enemy). He has been gradually rendered powerful by the energy of the Brahmanas; by insulting, them, you shall be consumed along with your kinsmen." Being thus advised by the far-seeing preceptor, the celestials

assuming forms at will, disappeared renouncing Swarga (heaven); and the celestials disappearing, Virochana's son, reigning in the city of Indra, brought three worlds under subjection. And the descendants of Vrigu, fond of their disciples, made their world-conquering disciple perform hundred horse sacrifices (for attaining to the station of Indra); by the influence of which he, spreading his fame known all over the three worlds on all sides, shone like the moon surrounded by stars. And considering himself blessed he enjoyed the prosperity acquired through the Brahmanas.

CHAPTER XVI.

THE AUSPICIOUS SUKA said:—Her children thus disappearing and the Daityas pilfering the heaven, the mother of the deities, Diti, bewailed like one having no lord. One day having desisted from his meditation Kasyapa, endued with spiritual wealth, repaired to his hermitage shorn of mirth and merriment. O foremost of Kurus! being welcomed and taking his seat, he duly asked his wife of pale countenance, saying:—"O fair one! has any misfortune, of late, overtaken the Brahmanas of this earth? or piety or mankind who are subject to the influence of Death? O thou living in the house! does Dharma, Artha or Kāma fare well in thy house? Do persons not devoted to yoga, attain to it? Has any guest coming gone back not received with welcome by thee who art ever devoted to thy kinsmen? The houses, from which the guests go back not being received even with water, are like the dens of jackals. O Chaste one! stricken

with anxiety as thou wert during my absence didst thou ever forget to offer oblation of Havi into fire? The Brāhmanas and the fire constitute the mouth of Vishnu identical with all deities, by worshipping whom all the householders attain to the regions where they obtain the gratification of all their desires. O high-minded lady! is it all well with thy sons? I perceive from signs that thy mind is not at ease."

THE AUSPICIOUS ADITI said:—O Brahman, it is all well with cows, Brahmanas and Dharma as well as with the house, O householder, which is the most excellent birth place of threefold objects. O Brahman, fire, guests, servants, beggars and others, who expect food, are all gratified with mine meditation of thee who art gifted with six sorts of wealth. O lord, why should not my heart-felt desire be satisfied since thou art the protector of my children and dost give vent to such pious words O son of Marichi, originating from thy body or mind all creatures are enveloped with the qualities of goodness, darkness or ignorance; though thou hast, O lord, equal attachment towards all the celestials still Maheswara is attached to his votaries (particularly); I adore thee, do thou think of my well-being, O thou of firm vows; do thou, O lord, protect us who have been deprived of our prosperity and position by the children of my rival. I have been exiled by my enemies and am sunk in the ocean of calameties; O sage, O accomplisher of well-being, do thou by thy understanding, do them the good, by which my offspring may regain their wealth, fame, prosperity and position of which they had been robbed by the powerful Dānavas.

THE AUSPICIOUS SUKA said:—Having been thus welcomed by Aditi, he, as if in surprise, said:—"Oh! mighty is the illusive energy of Vishnu; this universe is bound by affection; where is that elemental body having no soul? and where is that soul beyond Prakriti? who are the husband and son? delusion is the root of all these. Do thou worship the world's preceptor Vāsudeva, the divine Janārdana, the

Prime Purusha living in the hearts of all creatures. Hari, kind unto the poor, shall grant all thine desires; the adoration of the Divine lord only always leads to success and nothing else—this even is my conviction."

THE AUSPICIOUS ADITI said :—"By what method, O Brahman, shall I worship the preceptor of the world, for which he, of truthful determination, shall grant my desires; O foremost of the twice-born, do thou instruct me in that mode of worship by which he may soon be propitiated unto me who am being exhausted with my offspring.

KASYAPA said :—"The Divine lotus-born deity was accosted by me regarding this; I shall communicate unto thee the vow of the propitiation of Keshava which he told me. In the light half month of Phalguna, you should go through the penance of living on water and with devotion should worship the lotus-eyed deity. If available, having pasted thy body with the earth thrown up by a boar thou shouldst bathe in the stream water on the day of Amavasya and should recite this Mantra. "O goddess, desirous of having space thou wert upraised from Rasātala by the Prime boar; I bow unto thee, do thou remove my sin." Thereupon having duly gone through your daily rites every day you should, with a controlled mind, adore either an image, an altar, the sun, the water, fire or your preceptor. (Reciting) "Salutation unto thee who art Great Purusha, the abode of all creatures and the witness of all. Salutation unto the invisible, subtle, Great Purusha cognisant of twenty-four Tatwas and the propounder of the Sankya yoga. Salutation unto (Vishnu) in the form of sacrifice, the extender of the fruits of sacrifice, who has two heads, three eyes, four horns, seven arms and who is the soul of the three-fold learning. Salutation unto Shiva and Rudra and the upholder of energy; salutation unto the lord of all learnings and the lord of creatures. Salutation unto Hiranyagarbha, who is identical with sacrifice and universe,

salutation unto thee who hast the wealth of yoga for thy body and who art the root of yoga; salutation unto thee who art the Prime Deity, the witness of all; Nārāyana, Rishi Nara, and Hari. Salutation unto thee whose body is yellow like emerald and who hast obtained Sree; salutation unto thee who art Kesava and who hast yellow raiment; O most exalted one! O foremost of the conferrer of boons, thou art the giver of all boons unto persons, so the sages, for their well-being, seek the dust of thine feet. May that Divine Lord be propitiated with me whom the celestials and Sree serve, being desirous of the fragrance of his lotus-like feet." Thus invoking Hrishikesha with these Mantras and welcoming reverentially Him with water to wash His feet you should adore Him; then worshipping Him with sweet scented garlands you should sprinkle the Lord with milk; then offering Him, cloth, ornaments, sacred thread, water to wash feet, perfumeries and incense you should worship Him with a Mantra consisting of twelve letters. O chaste lady, if you have wealth you should offer Pāyāsa as food and milk with Shali rice. Then giving food with clarified butter and sugar you should perform Homa with the primary Mantra; then you should make the votaries of the Divine Lord pertake of these offerings and afterwards you should eat. Adoring him with water to rinse mouth you should offer betel and then reciting the primary Mantra for a hundred and eighteen times, you should, in the above mentioned way and various other means, chant the glories of the Lord. Thereupon circumambulating him you should bow touching the ground with your head and then taking the remnant you should cast it off. Then you should with Payasa feed not less than two Brāhmanas and afterwards with their permission you should pertake of it yourself along with your friends. Thereupon on that night you should follow the rites of a Brahmacharin, and then, at the break of day, on the first morning you should bathe, cleanse yourself and remain with

a subdued mind. Then sprinkling Him with milk you should worship till the end of your vow; living on milk and being honoured for worshipping Vishnu you should continue your vow and as before offer oblation into fire and feed the Brahmanas; thus for twelve days, day and night, you should perform the vow of milk; beginning from Pratipad to Trayodoshi of the light half month you should worship Hari with Homa, adoration and the feeding of the Brahmanas. During those days you should lie down on earth, bathe three times and give up bad conversation and rich food.

Being harmless towards all creatures, devoted to Vasudeva, you should on the day of Trayodashi, perform the ablution of the Divine Vishnu, having performed Panchamrita duly through those who are conversant with ceremonials laid down in Shastras; then making *charu* of milk you should dedicate it to Vishnu, and then with a controlled mind adore the Purusha with (the abovementioned) Mantra. You should make a present of such proper offerings that the Great Purusha may be propitiated; thereupon you should bring about the satisfaction of the learned preceptors and priests with the presents of clothes, ornaments and kine. O thou of pure smiles, the adoration of Hari consists in accomplishing the satisfaction of all these, so you should according to your might, treat all of them as well as other Brahmanas who will come there to sweet dishes: then you should confer proper Dakshinas on the preceptors and Ritwijas; in the end with food and others things you should, satisfy all others that will be assembled there; knowing that Vishnu is propitiated, when the poor, the blind and the miser are fed you should (after all) eat with your friends; with dancing singing, rehearsal of glories and benedictory saying and also with the recounting of his themes you should please the Lord every day. This is the most excellent adoration of the Purusha called *Payavrata*; this was communicated unto me by the grandfather and I gladly recount it unto

thee; O large-minded damsel, following properly this vow you should adore thereby the eternal and the worshipful Divine Lord. This is the all sacrifice, this is the all vow, this is the essence of devout penance, this is Great and this constitutes the satisfaction of the Lord; that by which Adhokshaja is propitiated is the ordinance, excellent self-mortification, devout penance, gift, vow and sacrifice; O auspicious dame, with reverence and being self-controlled, do thou go through this penance being pleased whereby the Divine Lord shall confer upon thee thine desired-for objects.

CHAPTER XVII.

THE AUSPICIOUS SUKA said:—Being thus instructed by her husband Kacyapa, Aditi, O king, diligently entered upon the observance of this vow extending over twelve days. And making her intellect her driver, she restrained those vicious horses, her senses, and concentrated her whole mind and thought on the one Great Male, even the Lord. And centering her entire thought on the reverend Vāsudeva, soul of all that is, she observed the Payavrata. Thereat, my child, there appeared before her the mighty primæval male, wearing a yellow attire, having four arms, and bearing the Conch, the Discus, and the Mace. On beholding him with her very eyes, she, wildered with ecstacy, suddenly started to her feet, and like a rod bowed her person down to the earth. Having risen up, she joined her hands; but with her eyes flooded with tears could not hymn him; and remained silent; while her body was brimming over with rapture, and

while in consequence of having attained a sight of him, her person shook with mere joy, O glory of the Kuru race; then, fixing her gaze on that lord of sacrifice and the creator of the world, Hari, husband of Ramā, and seeming to drink him with her eyes, the noble Aditi began to hymn him in words thrilling with emotion. And the auspicious Aditi said: "O lord of sacrific, O Presiding Presence of rites, O thou that never fallest off, O thou that hast holy spots for thy feet, and holy spots constitute whose celebrity; whose name is even Sravanamangala, O lord, O primæval one, O Mighty being, since thou art the savior of the distressed, and since thy appearance removeth the iniquities of those that seek thee, do thou compass our welfare. I salute thee, O Hari, who art the universe, and the cause as well of the creation, sustention, and dissolution of the universe; who, of thine own accord dost assume the attributes of the Illusory energy; who yet art self-poised; and destroyest the darkness of thy spirit by thy complete comprehension developing eternally. By gratifying thee one attains the eye of Brahmā himself, a desirable person, good fortune unparelleled in heaven, on earth, or in the nether sphere, all the benefits of the *Yoga*, the three kinds of good and absolute knowledge, O Infinite one, what a straw is such a thing as victory over a foe."

THE AUSPICIOUS SUKA said:—O king, on being thus praised by Aditi, that lotus-eyed mighty being, who is located in the heart of every creature, thus addressed her, O Bhārata. And the auspicious one spoke: "O mother of the gods, by me hath been known the desire thou hast long indulged concerning thy sons deprived of their good fortune by their enemies, and (ultimately) driven out from their native region. Thou wishest to dwell with thy sons, after they have reaped martial glory by defeating the irrepressible Dānavas in battle; and thou also wouldst behold the wives of the enemies of thy children waiting and lamenting, after those

foes have been slain in battle by thy sons headed by Indra. And thou wouldst behold thine offspring prosperous and sporting in the celestial regions with their renown and good fortune reclaimed. But in my opinion, O noble lady, the leaders of the Asura forces cannot at present be brought down; for they are protected by the foremost Vipras, auspicious to them. In such case, prowess can hardly compass (our) desire. Still, O noble lady, I ponder over the means of the foe, for it is not fit that the fact of thy having gratified me by observing the vow shall go for nothing. The measure of recompense must sort with the measure of reverence (cherished for me). Having been worshipped by thee with the view of protecting thine offspring, and having been hymned by thee with the observance of the Payavrata I, becoming thy son charged with a portion of my own energy, will protect thy sons, established in the asceticism of Māricha. Do thou, O gentle one, seek thy lord, the sinless Prajāpati,—at the same time concieving me as centred in him in this wise.

THE AUSPICIOUS SUKA said:—Having delivered himself thus, the mighty one vanished then and there. Then deeming herself as having attained the crown of her existence on account of her bearing in her the Lord Hari—a piece of good luck rare to attain—Aditi, filled with the highest reverence, went to her husband. And through spiritual rapture Kaçyapa of unfailing sight perceived a portion of Hari entering into himself. Then even as the wind produceth fire, so, O king he (Kaçyapa), concentrating his thought, instilled into Aditi his vital fluid treasured up through asceticism extending over a great length of time. Then Hiranyagarbha, knowing that the eternal omnipotent one lying in (the womb of) Aditi, began to celebrate his praises under the name of Guhgbya. And the auspicious Brahmā said: "O mighty Urugaya, O Urukrama, salutation unto thee! salutation unto the Brahmanyedeva, salutation unto Triyuga, salutation

unto thee who hast had thy birth in the womb of Priçni, unto thee who dost manifest thyself in all the Vedas, who art the Ordainer, who holdest the three regions in thy navel, and dwellest above the three regions, unto thee who dwellest in the mind of every creature, and pervadest every thing. Thou art the beginning, the middle and the end,—and thou hast been described as the male fraught with infinite force O Lord; even as a strong current draws a straw, so thou, in the form of Time, drawest this universe (after thee). Thou art the origin of all creatures, of the mobile and the immobile, and of the Prajāpatis also. Even as a boat serves as a refuge for a person sinking in water, so thou art the refuge of the celestials fallen from the etherial rigions.

CHAPTER XVIII.

THE AUSPICIOUS SUKA spoke:—On being thus hymned by Virinchi extolling his prowess and acts, (Hari) having no birth and no death, was born in Aditi, furnished with four arms, bearing the conch, the mace, the lotus, and the discus,—with eyes expansive like lotuses,—clad in an attire having a yellow hue. This male had a sable white complexion, and his grace and lotus face were lighted up with the lustre of his ear-rings having the forms of sharks. He bore the Srivatsa mark on his breast, and his diadem, zone, and bangles were blazing together with his bracelets and Angadas. And appearing eminently handsome with a graceful garland of wild flowers ringing with the hum of the bees, with Kaustubha, worn on his neck, Hari

removed the gloom of Kaçyapa's house with his own radiance. And on his being born, all the cardinal quarters and the watery expenses looked complaccently, all creatures were gladdened, every season was crowned with its proper fruits and flowers, joy reigned supreme in heaven, and the sky, and the earth, and the celestials, and kine, and the twice-born ones and mountains.

The Lord saw the light at an auspicious hour of the first of the twelfth day of the light fortnight, Abhijiti being in the ascendant, and all the stars and planets serving to shed their choicest influence on his advent. And on that twelfth day the sun was in the mid heavens,—and that date on which Lord had his birth goes under the name of Vijaya. And then there arose mighty sounds of conchs and kettle drums, and trumpets, and Mridangas, and Anakas and other excellent musical instruments. And delighted Apsaras danced and the foremost Gandharbhas raised strains of song, and ascestics began to hymn (Hari's praises); and hosts of Siddhas, and Vidyadharas, together with Kimpurashas and Kinnaras, and Charanas, Yakshas and Rakshas, and Supamas and the best of serpents—headed by the celestials, began to sing and dance and extoll his praises, and covered Aditi's dwelling with showers of blossoms. Beholding that prime person spring from her womb, Aditi, seized with wonderment, was transported with joy; and Prajapati, struck with amaze, utterred Jaya to him who had incarnated himself by virtue of his yoga maya. Before his beholding parents, Hari of marvellous deeds like an actor, appeared as the dwarf son of a Brahmana in that very body which was instinct with unmainfested consciousness and which mainfested itself with brightness, ornaments and weapons. Seeing that Dwarf-son of a Brahmana, eminent saints, experiencing the highest joy, heaped rewards on Prajapati, and made him perform the (necessary) rites. On the occassion of his investiture with the holy thread, the sun himself recited the Solar hymn, while

Vrihaspati invested him with the Brahma thread and Kacyapa put the Zone on him. And the earth gave that master of the world a black deer skin, and the lords of woods, the Soma staff, his mother a piece of cloth for wear, and heaven an umbrella. And Vedagarbha furnished that one of undecaying spirit with a Kamandalu, and the seven Rishis Kuçâ, and, O mighty monarch, Saraswati with a rosary. And after he had been invested with the holy thread, the King of the Yakhas presented him with a bowl (for alms,) and the chaste and mighty Amvika herself gave him alms. Thus honored (by all) the Brahmana's son, of great work, looked spendid, surpassing with his Brahma brightness that assembly abounding in Brahmana sages. And then kindling fire with fuel, and spreading Kuca around, the Lord again offered oblations to (the god of) fire, after having (duly) worshipped him. Then learning that Vali, attaining great power in consequence of having performed (a great many) horse-sacrifices, prescribed by the Bhrigus was engaged in celebrating a fresh one, he set out for that place, charged with absolute power, and bending the earth at every step. And at the spot going under the name of Bhrigukachchha, on the northern bank of the Narmadâ certain Ritwijas of Vali belonging to the Bhrigu race, who were engaged in performing that best of sacrifices, saw him approach like the sun (riving the sky). And shorn of their lustre by the effulgence of the Dwarf, the prests, the sacrificer, and the courtiers, (asked themselves in wonder); "Desirous of beholding the sacrifice, is it the sun that is approaching; or is it the god of fire or Sanatkumara"? Being the subject of various conjectures indulged by the Bhrigus and their disciples, the mighty Dwarf entered the compound of that horse sacrifice, bearing a staff, an umbrella, and a Kamandalu filled with water. Seeing the subtle Vipra Dwarf, Hari, with the form of a dwarf assumed by his energy of illusion,—wearing a zone of Maunja (grass), with a deer skin scarf thrown (over his

shoulders) after the fashion of the holy thread, the Bhrigus, and their disciples, together with the deities of fire, having had their brightness beaten back, suddenly stood up and accorded him a respectful reception. And the sacrificer, rejoiced on seeing that handsome person whose grace was equal to the loveliness of his limbs, offered him a seat; then giving his welcome dues, Vali worshipped the feet of the mighty ones and then addressed his adorations to that charming one who had snapped the fetters of desire. And the righteous Vali held on the crown of his head that auspicious and sacred water with which Hari's feet had been washed, and which is capable of destroying the sins of one's race,—(that water) which was held on his head with profound reverence by that god of gods Girisha wearing the Moon on his forehead. And the auspicious Vali said: "Welcome, I salute thee, O Brâhmana. What shall I do for thee? O noble One, I deem thee as the very Incarnate asceticism of Brâhmanas. To-day have my ancestors been gratified, to-day hath my race been sanctified. And since thou hast come under my roof, to-day hath my sacrifice been satisfactorily performed. To-day have I properly worshipped the god of fire and others, according tothe ordinance; and this ground belonging to me who have had my sins washed away with the water, wherewith thou hast washed thy feet, hath been hallowed with the tread of thy tiny feet. O son of a twice-born one, O Brâhmana's son, do thou receive whatever thou mayst desire. O Vipra's son, me-thinks thou wishest to have something. O thou eminently entitled to the regard of people, O Vipra, accept kine, or gold, or goodly edifices, or sweet viands or girls, or flourishing villages, or horses or elephants, or cars.

CHAPTER XIX.

THE AUSPICIOUS SUKA said :—Hearing the virtuous and sweet words of Virochana's son, the Lord, delightedly welcoming him, said :—

THE LORD said :—O Lord of men, all thy words are virtuous, truthful, praiseworthy and worthy thy race; for the descendants of Vrigu and thy old grandfather of quiescent soul (Prahlada) are witnesses of the religion relating to the next world. No such miserly person, devoid of the quality of goodness, has been born in thy family who has either disregarded the twice-borns, or having promised has not given (a thing). O king, there are no such foolish persons, in your family, who turn their back, when begged (for a thing) either on the occasion of a gift or in the battle-field; in thine family Prahlada shines in pure fame like unto the moon in the sky. Born in this, Hiranyaksha, with the mace in hand, travelled over the earth alone for conquest and did not meet with his rival. While he came for releasing the earth (in the boar-form), Vishnu having defeated him with great difficulty and remembering his profuse energy considered himself virtuous; and hearing of his destruction his brother Hiranyakaçipu, enraged, went to the abode of Hari for destroying the slayer of his brother. Beholding him approach like Kritânta (Death) with mace in hand, the foremost of those conversant with illusion, Vishnu, having a knowledge of the time, thus thought. "Wherever I am going he is there like unto the Death of creatures; he has his vision outside, so let me enter his heart." Having thus settled, the foremost of the celestials entered by the nostril into the body of his enemy who was running about; his

mind (however) was greatly agitated and breath disappeared from his subtle body. Going round his habitation and finding it empty he, enraged, cried aloud; and searching the earth, heaven, sky, quarters, holes, oceans and all over, the hero did not behold Vishnu. Not beholding him he said "I have searched all over the world and did not see him; forsooth the slayer of my brother has gone there from where no person returns." The enmity and anger, begotten by the consciousness of self, of all men, last till death since they are engendered by ignorance. Thy father the son of the Prahlada, fond of the twice-borns, knowingly conferred, when begged his own lease of life upon the deities assuming the forms of the twice-born ones. Thou hast resorted to virtues practised by house-holder Brāhmanas, by heroes born before and other high-minded and illustrious great men. I do beg of thee only a piece of ground, so much as to cover my three foot-steps. O king of Daityas! O king! I do not beg any thing else of thee, who art liberal and the king of the world; for the learned, if they take what is required, are not visited with sin."

VALI said:—"Alas! O son of Brāhmana, thy words are worthy of the old, thou art a boy and thy ignorant mind, is not alive to self-interest. Adoring me with words, who am the king of all the worlds, and who can give away islands thou art begging of me insignificant ground to cover three footsteps. Seeking my refuge no one should beg again, so do thou beg of me sufficient land capable of giving thee livelihood.

THE LORD said:—O king! all the lovely objects of the world are not capable of satisfying him who has not controlled his senses; one dissatisfied with a piece of land measuring three foot-steps is not satisfied even with an island for he shall then aspire to the seven islands with nine insular continents. It is heard that Veina's son, Gaya and other kings who were the lords of the seven islands

did not attain to the end of their thirst even by wealth and desired-for objects. He is happy who is satisfied with the attainment of what he desires; discontented persons, who have not their souls under control, are not satisfied even with the three worlds; it is said that discontentment of mankind with reference to wealth and objects of desire is the cause of their destruction; and satisfaction, with the attainment of what one aspires to, is the cause of emancipation. The effulgence, of a Brāhmana who is satisfied with what he seeks, increases and it is destroyed by discontentment like by fire water. Therefore do I beg of thee, who art foremost of these conferring boons, land measuring three footsteps; I shall be contented with this grant satisfying my necessity.

THE AUSPICIOUS SUKA said:—Being thus accosted, he (Vali) smiling said:—"Then take what thou desirest" and took up the vessel of water for granting land to the dwarf; apprised of Vishnu's intention, Usanas, the foremost of those conversant with speech, said to his disciple, the king of Asuras, who was about to confer the earth upon Vishnu.

SUKRA said:—"O son of Virochana, He is the self-same divine, and eternal Vishnu; for accomplishing the object of the deities he has been begotten by Kaçyapa on Aditi. Not knowing the calamity, thou hast promised to confer the land on him; me-thinks there is no well-being for the Daityas—a great disaster is approaching them. Taking from thee thy kingdom, wealth, effulgence, energy, fame, learning and all, he shall confer them upon Sakra; He is the very Hari under the guise of a dwarf (by virtue of) his illusory powers. Having the universe for his body he shall occupy all the worlds with three footsteps; having conferred all on Vishnu, O fool, where shalt thou live? With one foot he shall occupy the earth, with another the heavens, and the sky and where shall he place the third? Thou shall

not be able to satisfy thy promise and me-thinks thou shalt be doomed to hell for not being able to give what thou didst promise. That gift is not spoken well of which endangers one's livelihood, since in this world sacrifice, gift, ascetic observance and other works are performed by a rich man; he is happy in this world who divides his wealth for these five—virtue, fame, wealth, objects of desire and kinsmen. Hear, O foremost of the Asuras, what is laid down in Varlivicha Sruti (regarding this)—Whatever is admitted saying 'Yes' is truth—and 'no' is untruth. It is said that truth is the flower and fruit of this tree of a body; if this tree, whose root is untruth, does not live (where shall they exist?) As when a tree is uprooted it is soon dried up and falls down so when untruth is removed the body is soon emaciated. (The word) *yes* takes wealth to a distance and deprives one of it or keeps one unsatisfied; if a person says 'yes' he is soon divorced of his wealth. He, who confers all upon the beggar, has not (even his own) desire satiated; and 'no'—this lie has fullness in it. But whoever always speaks lie saying 'no' to everything is always censured and is like a dead man though living. A falsehood is not blameable for bringing females under control in jokes, while speaking highly of a bridegroom, for keeping one's livelihood, when one's life is at stake and while injuring others on behalf of kine and Brāhmanas.

CHAPTER XX.

THE AUSPICIOUS SUKA said:—O king, being thus accosted by his family preceptor, the master of the house, Vali re-

mained silent for some time and then with a controlled mind said to his preceptor.

VALI said:—What has been said by thee endued with spiritual wealth is true. What does not at any time obstruct Artha, Kāma, fame and livelihood is the religion of the house-holders. Promising unto him that I shall give, how can I, the descendant of Prahlada, for covetousness, disregard the twice-born one like an ordinary cheat; for there is no greater sin than untruth; the earth has said "I can bear everything save the liars'. I do not (so much) fear from hell, poverty, the ocean of uneasiness, displacement of position and from death, as I do from enticing the Brāhmanas. The land and other things in this world shall renounce a person when he is dead; and what is the use of giving that which does not satisfy a Brāhmana? Dadhyang, Sivi and other pious sages encompassed the well-being of creatures even by their lives which it is so hard to renounce; what consideration there is for earth and other things? O Brahman, all these leading Daityas, ever successful in warfare, who enjoyed the earth, have been robbed both of their this life and next by Kala, but the fame they acquired has not been. O Brahmana saint, persons renouncing their lives in warfare are easily seen—but such is not the case with those who, when the worthy persons come, reverentially confer their riches on them. Even poverty, in consequence of satisfying the desire of an ordinary beggar, is welcome to kind-hearted and intelligent persons, why not then for (granting the requests) of persons like thyself conversant with Brahman. I shall therefore confer upon this dwarf his desired-for object. O Muni, I shall confer upon him his desired-for land, even if he be my enemy or Vishnu whom thou, proficient in the Vedas, adores with sacrifices; I shall not injure my enemy in the disguise of a terrified Brāhmana, even if he impiously binds me who am innocent. If he be the illustrious Lord not

desirous of forgoing His own fame he shall wrest (from me this earth), after slaying me in battle or he shall be slain by me.

THE AUSPICIOUS SUKA said:—The preceptor thus imprecated his truthful and intelligent disciple who irreverentially did not carry out his command, saying:—"Thou art ignorant and proud of thy learning—thy prosperity shall soon wither away." Being thus cursed by his own preceptor the high-minded Vali did not deviate from truth; and adoring the dwarf and touching water conferred upon him the land. Thereupon his wife Vindhyāvali, adorned with a pearl-necklace, coming there, brought a golden jar filled with water; washing himself therewith, his (the dwarf's) graceful feet with great delight, (Vali), desirous of performing sacrifice, then placed on his own head the water purifying the universe. There-upon eulogising his action the celestials, Gandharvas, Sidhas, Vidyadharas, Chāranas and others, with great delight, began to shower flowers upon that king of the Asuras; and thousands of Dundhubhis were incessantly sounded; then the Gandharvas, Kimpurushas and Kinnaras began to sing:—"Oh, what a hard work has been performed by the high-minded Vali, since knowing, he has conferred the three worlds upon his own enemy." The dwarf form of the infinite Hari wonderfully increased, and it, being identical with threefold qualities, in it existed the earth, sky, quarters heaven, holes, occeans, beasts, birds, celestials and all the Rishis. In the body identical with threefold qualities of Hari, endued with great spiritual wealth, Vali, along with the preceptor performing Vedic ceremonies and councillors saw the five elements, senses, objects of sense and the universe of three qualities along with creatures. He, having Indra's army as his own, saw on the sole of the feet, of that universal form, Rasātala, on his feet the earth, on his waist the mountain, on his knee-joints the birds and on his thighs the Marutas; (he saw) evening on the raiment of the Lord, the

Patriarch in the organ of excretion, on his genetal organ many Asuras of whom you are the leader, in the navel the sky, on his sides the seven oceans and on his breast the stars; virtue in the heart of Murāri, truth and honesty on his breast, the moon in his mind, Padmā with lotus in hand on his breast, and the Saman and all the sounds round his neck, Indra and other celestials on his arms, the quarters in his ears, the heaven, on the head, the clouds in the hair, the wind in the nose, the sun in the eyes and fire in the mouth; the four Vedas in speech, Varuna in the palate, prescription and ordinance in the eye brows, the day and night on the two rows of eye-lashs, anger on his forehead and avarice on the lips; lust in touch, water in seminal fluid, impiety on the back, sacrifice in the footsteps, death in the shadow, illusion in his smile and Oshadhi on his down; the rivers in the entrails, the stones in the nails, Brahmā in intellect, the celestials and Rishis in organs, the mobile and immobile and elements on his person. O king, beholding in this way the three worlds in the person of the dwarf, identical with all, the Asuras were deprived of their consciousness; then encircling the Lord, the master of the discus Sudarshana of unbearable energy, of Sharnga bow having a deep sound like the rumbling of clouds, of Pānchajani (conch) emitting sound like thunder, the sword Vidyadhara set with a hundred moons, an excellent pair of quivers and unending arrows. Sunanda and other leading followers, along with the Lokapālas began to sing his glory. And adorned with a diadem, Angadas and Makara-shaped Kundalas as also with Srivatsa, the foremost of jewels, Mekhalā and raiment, engarlanded with a garland of wild flowers accompanied with the humming of the black bees the Divine Lord shone in great brilliance. There-upon with his one foot was occupied the entire land of Vali, with his body the sky and with his two arms the quarters. His second foot was accomodated by heaven but no room was left for the third. There-upon going above

heaven through Maharloka, Yapaloka and Janaloka it reached Satyaloka.

CHAPTER XXI.

THE AUSPICIOUS SUKA said:—(Beholding his second foot reach) Satyaloka, the lotus-sprung (Brahmā), whose effulgence was clouded by the effulgence of his nails and who himself was enshrouded thereby, Mārichi and other Rishis of great penances, Sananda and other ascetics approached him. (Thereupon persons versed in) the Vedas, minor Vedas, ordinances, literature relating to self-control, logic, history, the various divisions of the Vedas, Purānas, Samhitas as well as those persons in whom the fire of knowledge is enkindled by the wind of yoga and the actions are reduced to dust thereby (approached him). They, attaining to the region of Syayambhuva by virtue of the remembrance of His lotus feet, began to adore it which cannot be obtained (even) by actions. Thereupon the lotus-sprung Deity dedicated water to the upraised foot of Vishnu from whose lotus navel he had sprung and worshipping him reverentially he began to rehearse his glories. O king of men! being purified by washing the foot of the Deity of huge foot-steps the water of Brahmā's Kamundala became a river, which even now, representing the pure glory of the Lord, falls upon the sky and is now purifying the three worlds. Being welcomed Brahmā and other Lokapālas, with their followers, brought articles of worship for their own Lord who had assumed the form of a dwarf. With cold water, beautiful garlands, fragrant sandal paste, sweet-scented incense, fried paddy, sunburnt rice and fruits, with the hyming and

chanting of his energy and glory, besides with dancing, singing, and sounding of conch and Dundhabhi they celebrated the festival. Thereupon the king of bears Jambhuvana, with the sound of bugle, announced the festival on all sides. Beholding their lord, initiated in sacrifice, robbed of the entire earth by a deceiptful prayer for a piece of ground to cover three footsteps, the Asuras in great anger said. "He is not Vishnu, the friend of Brāhmana; he is the foremost of those versed in illusion; this wicked one, under the disguise of a Brāhmana, is desirous of accomplishing the work of the gods; this enemy, in the shape of a dwarf, being a beggar, has deprived our master of all; our lord is always truthful and has especially of late been engaged in sacrifice; he is always well-meaning, kind unto the Brāhmanas and shall never the able to speak a lie. Therefore to destroy him is our duty as well as our service to our master." Saying this, the Asuras, the servants of Vali, took up weapons and with mace and Pathicas in their hands, ran in great anger for slaying the dwarf; but Vali did not wish all this. O king! Beholding those Daitya-commanders run quickly Vishnu's followers, spirited and uplifting their respective weapons, thwarted them. Nanda, Sunanda, Jaya Vijaya, Pravala, Kumeda, Kumudāksha, Visvaksena, Garuda, Jayanta Shrutadeva, Pushpadanta, and Satvata, who were all gifted with the strength of Ayuta elephants, began to slay the demonaic hosts. Beholding his followers about to be slain and remembering the imprecation of the preceptor Sukra Vali prevented his soldiers, saying "O Viprachitta! O Rāhu! O Nemi! hear me, do not fight, desist, the time is not favourable unto us. O ye Daityas! no person can surpass Him in energy, who is Lord of all creatures in the distribution of happiness and misery. The Lord, who was formerly in our favour and against the celestials, is now acting on the contrary; by nothing—councillors, army, intellect, counsel, castle, medicine, or peace,—can a man overcome the influence

of time. True, you had defeated again and again those followers of Hari, but now empowered by Destiny, they are roaring, having vanquished us all in battle. And if Destiny is propitiated with us, we shall again defeat them; do ye wait for the time which shall be favourable unto us.'

THE AUSPICIOUS SUKA said:—O king! hearing the words of their master, the leaders of the Daitya and Dānava hosts addressed themselves for entering into the region underneath the earth in fear of the aggrandisement of the followers of Vishnu. Thereupon on the day of ablution subsequent to the sacrifice, the king of birds, Tarksha's son, informed of the desire of the Lord, bound Vali with the Vāruni noose. The king of the Asuras being thus assailed by the powerful Vishnu, there arose from all sides of heaven and earth great lamentations; then O king! the Divine Dwarf said to the illustrious (Vali) of firm understanding who was bound by the Vāruni noose and was accordingly shorn of his effulgence:—"O Asura! thou hast conferred upon me ground to accomodate my three footsteps—with two the whole earth has been occupied; determine (room) for the third. The earth is thine as far as the sun spreads its heat, and the moon spreads its lustre with the stars and the clouds pour their contents. The earth has been occupied by my one foot the sky and the quarters have been occupied by my body—behold the heaven has been occupied by my second, everything belonging to thee has (thus) been occupied; thou shouldst now dwell in hell for not satisfying thy promise; so do thou enter hell with the permission of thy preceptor. In vain is his desire, the heaven is far off from him, and he falls down who does not satisfy his promise unto a Brāhmaṇa and in fact cheats him. Being proud, thou hast not given me, what thou didst promise and rather hast cheated me; in consequence of this untruth thou shouldst for some years live in hell.

CHAPTER XXII.

THE AUSPICIOUS SUKA said:—O king! being thus injured by the lord, the Asura Vali, (although) shaken (from truth) with an unagitated mind, gave vent to the following manly words.

VALI said:—O illustrious Lord! O foremost of deities, if thou dost consider my promise as false, I shall satisfy it, and my words shall not prove deceiptful; do thou place thy third foot on my head. I do not fear so much hell, displacement or being bound by a noose, dreadful calamity, pecuniary difficulties or thine unfavourable attitude, as I do a crime. Me-thinks the punishment that thou art meteing out unto me is most praiseworthy unto all men, since neither father, mother, brother nor friends can inflict it. Forsooth in the disguise of an enemy thou art the great preceptor of of all the Asuras, since thou hast manifested unto us the eye of the knowledge destructive of the enebriation of pride. There is no shame or affliction (for me) in being injured and bound with Vāruni noose by thee of mighty deeds, by being inimical unto whom many Asuras obtained that Sidhi which the earnest *Yogis* can only acquire. My grand-father Prahlāda, whose glory is manifest all over, was thine favourite; he was much persecuted by his father who was thine enemy. Of what use there will be the bodies left off on this earth at the expiration of the lease of life by the Asuras passing under the appellation of kinsmen? Of what use is the wife the root of the world? Of what use is the house which merely expends life?" Determining this, O best one, my greatly wise grand-father, being afraid of his kinsmen, resorted to thy true lotus-feet which are not touched by fear—who art the destroyer of his relatives. I have also by

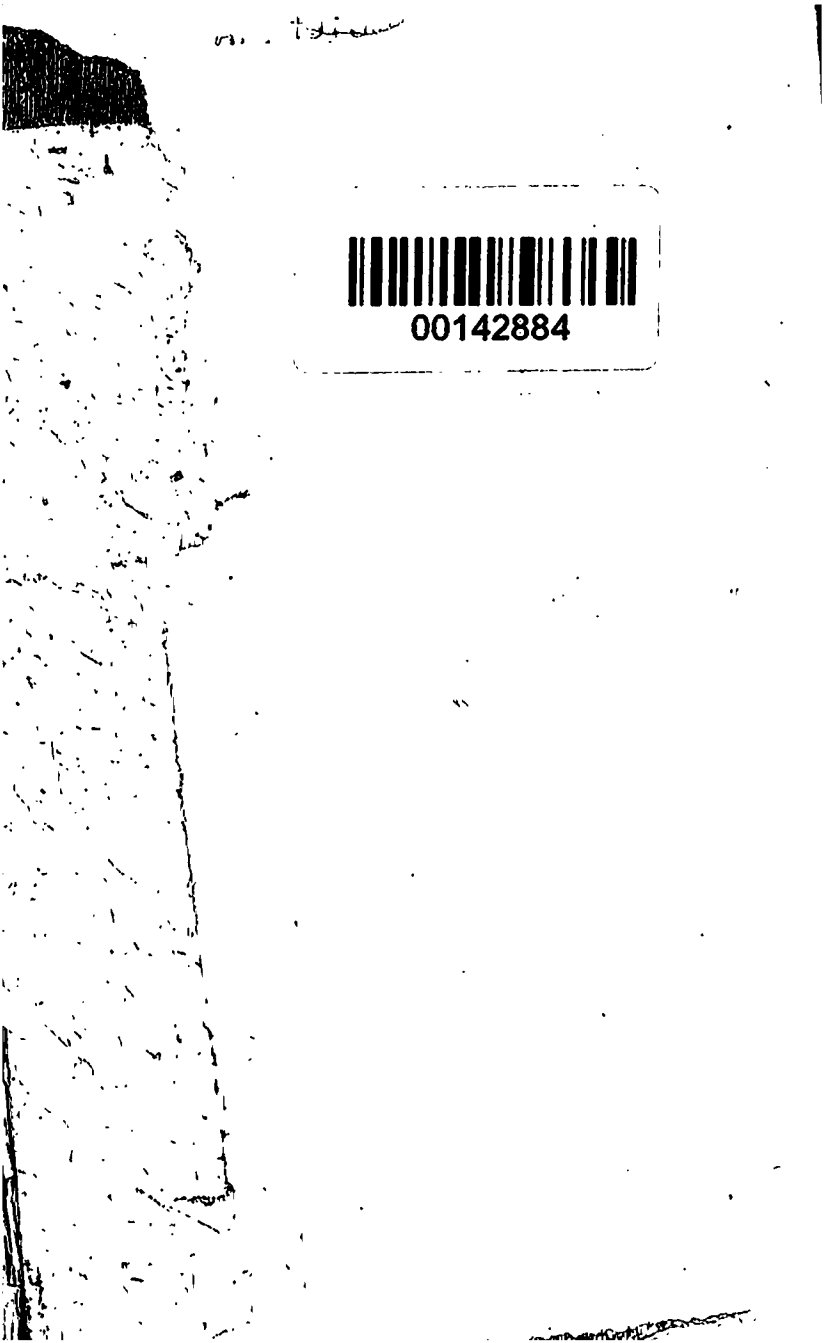
Destiny been brought near thee who art my enemy, by whom I have been by force freed of my wealth, being possessed by which people cannot consider this life as frail even when they are on the verge of death."

THE AUSPICIOUS SUKA said :—O foremost of Kurus, while he was speaking thus, Prahlāda, beloved of the lord, came there rising like the full moon. He (Vali) having an army like that of Indra saw his own grand father, shinning in his effulgence, having eyes expanded like lotuses, yellow raiment, long arms, tall and yellow-hued. Being bound by the noose of Varuna, Vali could not worship him with presents as before; he bowed down his head with tears in his eyes and looked down in shame. Beholding there the Lord of the Universe, Hari, attended upon by Sunanda and other followers, the high-minded (Prahlāda), approaching, touched the grouud being over-whelmed with tears of joy. (He said) :—"Thou hast not pilfered the most exalted position of Indra thou didst confer on him but hast taken it back only to make it more graceful; methinks, thou hast shown him a great favour, since he has been shorn of wealth which brings about the bewilderment of soul and by which the wise lose their good sense and cannot properly see the course of their own soul. Salutation unto thee the great Lord Nārāyana, the witness of all the worlds."

THE AUSPICIOUS SUKA said :—O king, before Prahlāda (standing) with folded arms the Divine Brahmā said this to the slayer of Madhu. O king, beholding (her) husband bound, his chaste wife, overwhelmed with fear, said with folded hands and head downwards.

THE AUSPICIOUS VINDHAVALI said :—These three worlds have been created by thee for thine sport; the vicious-minded imagine themselves as their master; can those persons, who are shameless, and to whom thou has attributed the epithet ("We are doers) attribute anything to thee, who art the creator, the preserver and the destroyer of the world?

THE AUSPICIOUS BRAHMA said :—O supporter of creatures, O lord of elements, O thou identical with the universe, do thou release him who has been deprived of every thing; he does not deserve this aggrandisement. The entire earth and all the regions acquired by his own actions and his every thing even his own soul have been given away by him without any hesitation. One, renouncing deceipt and bestowing mere water upon thine feet and dedicating unto thee mere grass, attains to an excellent state; then why does he giving away without any hesitation the three worlds, meet with this calamity? The lord said :—O Brāhman, unto whom I extend favour I take away his wealth, which creates infatuation in a person and by which, he, divorced from humility, shows disregard towards me and all others. The soul of creatures, being dependent, wanders in various species by its own actions and then attains to the state of a man. And there is my favour, if in this birth he is not infatuated by birth, action, youth, beauty, education, prosperity and wealth. My votaries, though born in a species, that for inhumility is inimical to all creatures and every form of well-being, are never infatuated. This Dānava is the foremost of the Daityās and the enhancer of their fame; he has conquered irrepressible Māyā; so, though he is exhausted, he is not infatuated; he has been deprived of his wealth, dislodged from his position, bound by his enemy, maddened, cast off by his kinsmen and put to various inflictions. He was remonstrated with by his preceptor and cursed; and still, of firm vow as he is, he did not leave off truth;—truthful as he is, he is not deviating from the virtue, which has been declared by me under disguise. He has been conferred upon by me a position which it is hard to attain; he has taken my shelter and he shall be Indra in Sāvarni Manwāntara. Till then, let him live in Sutala constructed by Vishuakarma; those who live there, being espied by me, are not subject to calamities, disease, exhaustion, sleepiness and defeat. (He then



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